# AN *ANTI-DIATRIBE:* OR THE APOLOGIE OF

Some Miniſters and godly people, aſſerting the lawfulneſſe of their adminiſtring the *Lords Supper* in a ſelect company; Proving alſo the neceſſity of *Examination* in our Congregations, in order to a more holy *Church-Fellowſhip*.

Wherein a Paper is anſwered, bearing this title, *viz*, A *Diatribe* concerning the adminiſtration of the *Euchariſt* and Examination thereunto precedent.

Together, with A

# VINDICATION

Of the *Lords Supper* from its manifeſt abuſe by a general admiſſion;

Being an Anſwer to Mr. *Humphrey*.

By *Humphrey Saunders* Miniſter of *Holleſworthy* in *Devon*.

LONDON, Printed by *T. R.* & *E. M.* for *Thomas Newberry* at the three golden Lions in *Cornhill*. 1655.

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# The AUTHORS PREFACE INTRODUCTORY.

*Christian Reader,*

I Had the liberty of two days to review this ſmall piece, before it fully paſſed the Printers hands. In this time I gathered the *Errata* which thou ſeeſt at the end of this; and have taken liberty to Preface it a little, for thy better underſtanding. That which now comes to thy hands was written ſome yeares ago; one part is in anſwer to a paper ſent me by an eminent Gentleman in the Weſt; who diſliking mine, and ſome other Miniſters practice, as to the Ordinance of the *Lords Supper*, did hereby

put us to vindicate the truth, and our ſelves, as to the way walked in. After I had written this, I kept it by me many moneths, not ſuffering any copy to be taken, nor the papers to go farther then the ſight of ſome deare friends about us. I will not burthen thee with recitall of the cenſures which attended and prevented its comming forth; ſuch and ſo many, that had I conſulted with fleſh and blood, and been tender of mine own eaſe, this had been adjudged to ſilence: I was at length prevailed with to communicate the manuſcript, and ſo it came into the hands of ſome reverend Miniſters of *London*, who thought it worthy of a more publick view: Upon a letter from one of theſe I conſented to a publication, upon this ground (as the Lord knowes) that I apprehended and hoped ſome good might be done by it. Since this, theſe papers have layen in *London*, expecting the preſſe, and under it, more then a years ſpace. Theſe circumſtances have only

ly this uſe, to excuſe the delay of the whole, and the unſeaſonableneſſe of a part, *viz.* that which relates to Mr. *Humfrey*, who hath ſince been anſwer'd by diverſe, and hath himſelf replyed unto one; here is not roome for much more; onely this. There is not one Word added to what I wrote at firſt: I am likely to have occaſion to do ſomewhat more in this argument, which if the Lord call me unto, I hope to keep time better, and to amend the defects which ſhall be ſhewen me in this. This way of publick edifying is new to me, it's the leſſe marvel if I faile ſomewhat in matter and manner; though I appeare for ſeparation (in a ſenſe,) yet am I ſo far in love with Unity, that I hold it my duty to promote it among the godly, and (what I may) to bring all reformed Churches into it. I know no greater diſhonour lying (this day) upon the Goſpel, then our diviſions. O let me beg of thee one ſad and tender thought of this grievous evil. I muſt needs ſay, that

not a few of the godly ſeeme much more inclined to peace, then they have been; bleſſed be his Name who hath wrought this. What, is it hard for men of the ſame ſpirit to walk in one way? Doth not the Lord ſpeake this to all the godly in the Land, in the language of Providence? [when they cannot rule over one another, they will agree;] God hath done the one, let us do the other: Shall leſſer differences alway divide thoſe who are one in the great things of the Kingdome of Chriſt? I am deceived, if ever Church-Reformation and Conſtitution prove comfortable and ſucceſſefull among us, unleſſe holding communion with other Churches, come to be a matter of more weight with us. I have no more but to commend this poore labour to the bleſſing of God, and ſubſcribe,

*Thine,*

*H. S.*

To the

# Reader.

Good Reader,

ONe great *Duty of Chriſtians is to be* eſtabliſhed in the preſent truths, 2 *Pet.*1.12. *that is, to be well verſed in the matters that are ventilated in their age and time, but uſually the* Orthodoxy *of the generality of the world cometh* an age too ſhort, *in all things already recovered from oppoſition, and ſufficiently eſtabliſhed, they hold ought, but in the truths which God bringeth upon the ſtage of the world in their time, they are to ſeek, being either blinded by* intereſts, *or diſcouraged by their* own

weakneſſe, *and ſo dare not determine any thing, till parties be more agreed, or, which is worſe, kept back by their* own lazineſſe *from uſing the helps of* Prayer, diligent ſearching and conference, *whereby (through the bleſſing of God) they might come to the knowledge of the truth: and yet herein is our* ſincerity tried, *'tis no thank to us, to own what is already received upon ſufficient evidence with* publick conſent *and* eſteem, *but to finde out the* ſecret of the Lord, *whileſt the ſtrife is depending; and the duſt being raiſed by contention, caſts a miſt and darkneſſe upon the truth, that argueth* moſt ſincerity, *becauſe it coſts* moſt labour *and* ſelf-denial.

*The great truths now a foot, are thoſe which concern* the conſtitution *and* reformation of the Church, *in theſe days of contention*; other controverſies *are revived, but this was the* firſt quarrel; *and becauſe of our darkneſſe, miſtakes, and oppoſitions, herein, are other diſtractions by a juſt judgement continued upon us.*

Re-

Reformation *is a great bleſſing, but we are not worthy of it, aſſoone as* doore of hope *was opened, it was preſently obſtructed and ſhut up again by the interpoſition of many adverſaries, yea, the differences among the* friends of Reformation *have been no ſmall let and hindrance to the progreſſe of it. A perſon lieth deſperately ſick, and the* Phyſicians *are not agreed about the* means *and* way *of cure; ſome would have the corruption taken away* by degrees, *leſt the cure prove as bad as the* diſeaſe; *others,* all at once, *and ſo would make* haſty work *of it to the endangering of the body its ſelf: or rather let me lay it thus, an houſe, if on fire, ſome are for pulling it quite down, others for quenching the flame; and whileſt the differences of judgement continue, the* body *languiſheth the* flame *increaſeth; juſt thus, and worſe is the preſent ſtate of things amongſt us; we have been diſputing about a* remedy, *and the* diſorders *by a long and ſinful neglect of diſcipline are much increaſed.*

*Among all others none have deſerved*

ved worse of the Church of God, in my judgement, then those that plead for a loose way of receiving of all sorts of persons to holy things; *and by promiscuous admissions prostitute the Ordinance of God to every comer*; *I will not say* for handfuls of barley, and pieces of bread (*though the opinion looketh as exactly calculated for a worldly interest*) *but at least out of a judgement much mistaken in the matters which do concerne the glory of Gods house.*

*One great mischief of the* collapsed estate *of the Church, was this* prostitution of Church-Priviledges, *and in the beginning of these contests not only complained of as a* grievance *by the godly, but confessed as* a disorder *by them through whose neglect it first crept in*; *and 'tis strange, that after the matter hath proceeded thus far, any professing godlinesse, should interpose for the continuance of* this dust and filth, *which was in so fair a way to be swept out of Gods house*; And holy communion *is the glory of the Church*, Holinesse becometh

eth thine House forever, *Psal.* 93. 5. *Christ would not be the head of an* ulcerous body; *yea, a* monstrous body, *like that of* Nebuchadnezzars *image, where the* head *was* pure gold, *but the* members *were made up of* brasse, iron, clay, &c. *a thing the Lord cannot endure, and therefore by a just providence all down along he hath broken off the* branches of the Covenant, *when they began to* run wilde, *and cast off his people, when by the intermission of a vigorous and strict discipline they have suffered the* Church *to runne into the* world, *and the world into the* Church: *when the* doore *hath been* too wide, *and kept too open, only mischief hath entred in; such a practice may fill the* Church, *but* heaven *will be never the fuller. Carnal men are but hardened in their* senslesnesse *and* security, *whilest by* mans charity *they are suffered to enjoy Priviledges beyond* Gods allowance; *and so* (as Salvian *complained long ago*) *it falleth out, that* * *whilest the* Church *is* multiplied, *the* faith *is* lessened; *and though*

* *Multiplicatis fidei populis fides immiuta est.*

more

more profeſſe it, yet with leſſe vigour and power.

To prevent this abuſe, it hath pleaſed God to ſtir up many of his worthy ſervants to plead the neceſſity of a well-tempered Reformation; amongſt others this eminent godly Miniſter in this book which is now preſented to thee, a book which (if my love to the perſon and cauſe deceive me not) will contribute much light to the ending of this controverſy. The Anſwer to Mr. Humphreys was penned long ſince, before any had as yet appeared againſt him. The other diſcourſe is in Anſwer to ſome Objections of a perſon of worth and quality in thoſe parts where the Author liveth, concerning the ſame matter; both might have ſeen the light much ſooner, had they not beene kept private, firſt by the Authors modeſty, ſince by ſome neglect and miſcarriage here; but we hope they are not borne out of due time; the Controverſie being returned every day, and men, either tired with oppoſition, or out of other reaſons, growing faint in the cauſe

of

of God, *generally now enclining to ſome remiſſeneſſe, and careleſſeneſſe in this weighty matter: if theſe labours of the Author finde acceptance, he will be encouraged (I hope) to go on with that which he hath been urged to, to wit, an Anſwer to Maſter* Humphreys *ſecond Part. The Lord give us underſtanding in theſe and other truths.*

I am thine in all

Chriſtian Bonds,

*Tho. Manton.*

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THE

# ERRATA

*Reader,*

The Preſſe hath made much work for thy pen; this if done before thou read, will prevent thy ſtumbling: miſtakes as to pointing, are infinite, and therefore not referred: theſe which marre the ſenſe, crave this correction; the other, thy common charity.

Page 3. line 13. for ſhewing read ſtrewing p. 9 l. 8 f. intentions r. inventions p. 20. l. 28. f. accept r. expect p 38. l. 19. f. ber r this p. 44 l. 8 f. Scripture r. paper, p. 60. l. 5. f. Fryers r. Tryers, p. 67. l. 16. f. calling r. callings, p. 68 l. 27. f. thimes r. times, p 70. l. 2 f. dont r. do not, p. 76 l. 2. for apologicall r. apogogicall, p. 85 l. 14. for in the margent for mour r. Mr, p. 93 l. 17 for ſill r. all. p. 109 l. 2 for Paul r. Paul, p. 137 l. 7 for expreſſed, r. expreſſe, p. 140 l. 1 ſignate and ſignificate are noted as adverbs, but amiſſe, p. 149. l. 17 for muſt r much p. 161. about l 12 in the marg. for Clem r. Clerum. p. 162 l. 8 for provoke, r. promote p. 167 l. 20 for man r. men, p 169 l. 18 for ked r. wicked p. 173 l. 24 for freely r. truly p. 174 l. 8 for and devotion r. but religion, p. 195 l. 4 for of r. in p. 182 l. 14 for commemorate r. commemorative p. 183 l. 22 for expect r. except p. 194 l. 22 for in r. into p. 192. l. 24 for to r. in p. 200. l. 28 for creatures r. her members p. 202 l. 13 for if r. his Baptiſme p 223 l. 9 for her is p. 204 l. 23 after will r. be, p. 205 l. 13. for Proſopropriis r. Proſopopeias, p. 205 l. 26 after they r. ſe, p. 207 l. 8 for ſelves r. ſelf p. 207 l. 200 blot out not, p. 216 l. 21 for gous r. Gods p. 271. 29 for duties r. duty p. 218 l. 9. for Lily r. Lilly p. 222 l. 20. for unworthy r. unworthily.

# THE TWO FIRST SECTIONS OF THE Paper.

ALthough I am none of the ſuperſtitious adorers of Antiquity, (for, *Antiquitas ſæculi eſt juventus mundi*,) neither will be any of the froward retainers of cuſtome, which may be as turbulent a thing as innovation; and Chriſt having ſaid that he was Truth, not cuſtome; yet I have learn'd from Scripture to make a ſtand upon the old wayes, and then to look about, and diſcover what is the ſtraight and right way: §. 1.

And ſure novelty though it be not by

and by rejected, yet is alwayes ſuſpected; and what is ſettled by cuſtome, though it be not of the beſt, yet at leaſt may ſeem fit; and therefore I remember that not only the *Spartans* ſet a mulct on the Muſician that added one ſtring more then ordinary to his Harpe; but the *Lycians* ſuffered none to propoſe a new Law, but with an halter about his neck, that if the reaſon thereof were not approved, he might forthwith be hanged for offering novelties; and therefore I cannot but conclude with *Ulpian. In rebus novis conſtituendis, evidens debet eſſe utilitas ut recedatur ab eo jure quod diu æquum viſum eſt.*

If this new way (and I think I may without the hazard of a quarrel take the liberty to ſtile it ſo) of adminiſtring the Euchariſt, and admitting and excluding Communicants, had ground and warrant from Gods Word, the practice of the Primitive Church, the demonſtration of reaſon, or did manifeſtly conduce, and tend to the advance of godlineſſe and pure Religion, I ſhould not check with it for the novelty; but when many good, and moderate, and rational men are much unſatisfied, that it beares any ſuch ſtamp, or character. And for mine own part, unleſſe

leſſe I am blinde through infirmitie, (whoſe own heart witneſſeth to me that I am not maliciouſly or wilfully ſo) I can ſee nothing to ſupport this new frame, but popular, not Logical diſcourſes and ſimilitudes, rather then reaſons, *ad populum phaleras*, (which is handſomely to paint a houſe that hath no ſolid foundations) I cannot therefore but excuſe ſuch, that at the ſound of ſuch Muſick, cannot fall down and worſhip the Image that *Nebuchadnezzar* hath ſet up.

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## *The entrance and ſumme of the two firſt Sections.*

The Authour (ſhewing his way with ſome flowers of Reading and Rhethorick) Apologizeth for himſelf, as one that dotes not on Antiquity, nor is led by Envy. And after cenſures ſome men to be abettours of a new way, whereon this character is ſet, (*viz.*) being unſatisfactory to many good, moderate, and rational men; not grounded on the practice of the primitive Church, not rationally conducing to the advancement of godlineſſe,

but ſupported, and vindicated by popular arguments; that is, (as we take it,) having the paint of perſwaſion without any life, or ſtrength of reaſon: From theſe thoughts he concludes ſmartly, if not bitterly; I cannot therefore but excuſe ſuch, that at the ſound of ſuch Muſick cannot fall down and worſhip the Image that *Nebuchadnezzar* hath ſet up.

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## Sect. I.

### *Anſwering the Preface of this diſcourſe.*

§. 1. The ſcope of the Preface is to advance Antiquity, being (as is ſuppoſed) favourable unto the Author: putting a viſard of novelty upon an aged face, to make a Scare-crow to fright weaker judgements from cloſing with the contrary opinion. We ſhall firſt weigh theſe *Prolegomina*, and anſwer the generalities of this Plea, not forgetting the particulars: wherein we ſhall take liberty to ſpeak freely, that we may more fully convince, and yet carefully,

ly, that it may be said, (a) *That which was written was upright, even Words of truth.* a Eccles. 12. 10.

## Sect. II.

### *What is due to Antiquity, and what is true Antiquity.*

§. 2.

We heartily embrace that saying, That which is first is most true, because true: Antiquity is always a friend to Truth; and though all that is old be not good, (sin and Satan are both very old) yet every good way is old, and therefore in every good old way we may safely walk. We are not moved to hear men count, and call good wayes new; who knowes not that the Adversaries of true Doctrine have always loaded it with this title? (b) All our doctrines are condemned to be new, and strange. It confirmes us to see the wayes of government to have the same lot. So that the principle of Antiquity yields but a (c) popular and fallacious argument; yet it being the first borne of the Paper, and the first weapon form'd against us; we might say much to it, but

*Quod antiquissimū est verissimum.*

b *Nostra omnia ut peregrina, & nova condemnāt.* Juel. *Apol. Eccl. Anglic* p. 114, 115.

c *Satis sciunt nihil istis nominibus potentius esse aut in vulgus gratius.* Idem. pag. 116. vol. 68.

that we think of diſpatch. *Jerome* is condemned by one for deſiring leave of *Auſtine* to erre with ſeven Fathers which he found of his opinion. We dare not take, nor are we willing to give the liberty, as the Scripture ſaith, (*d*) *Remember* Lots *wife*; ſo do we to the pretenders of antiquity, *Remember the Gibeonites.* Scripture-antiquity is venerable; but if the antiquity which we call others to, ſignifie but cuſtome, (as may be gueſt by ſome paſſages, (*viz.*) what is ſettled by cuſtome, *line* 5. of the Paper,) we may be bold to ſay of ſuch antiquity, that in moſt things it is *vetuſtas erroris*, the age of errour. (*e*) The gray haires of opinions and practices are (then) beauty, and a crowne, when found in the way of truth and righteouſneſſe. For matter of doctrine, it muſt be ſpoken with thankfulneſſe, that long hath the light thereof filled our Horizon: But the light of Diſcipline was not ſo forward and ſucceſſeful. Truths of this nature were a long while held by ſome men in (*f*) unrighteouſneſſe; corruptions in worſhip continued, when corruptions in doctrine were generally decryed.

d Luk. 17. 32. Joſh. ch. 9.

e Prov. 16. 31. Ch. 20. 29.

f Rom. 1. 18

*Si ordo in Dominicâ cœnâ obſervandus Apoſtolorum præcepto definitus ſit, illi adhæreſcendum*

Now becauſe the Sun ſhines not out till twelve, ſhall we ſay it riſeth but then,

then, or not at foure? Was *America* a second, or new creation, becauſe found out but of late? The preſent light of government contended for, is elder then the former cuſtomes of our predeceſſours. If any man can prove it younger then the Scriptures, we will ſoon caſt it out as an untimely birth; we think it unreaſonable and unſafe to look only on the cuſtomes and practices of the next ages before us, while we are ſure that they for a long time worſhipped God impurely, not doing as it was written. (*g*) We may ſhut up this, onely minding the lovers of truth, that they be not frighted with a notion of novelty from a more excellent way: (*h*) this being certaine, that while we agree with the Word, we never check with true Anquity.

*quem Apoſtolica Scripta docent, non quem ſequiora ſecula introduxêre.* *Spanhem. dub. Evan.* Part. 3. p. 237.

*g* Joſh 1.8.

*h* Mat. 5 47 1 Cor. 12. 31.

## Sect. III.

### *Unſatisfactory to many good, moderate, and rational men.*

§. 3. That which ſatisfies one good man, may ſatisfie all; when inform'd, they having

one and the ſame Spirit within, and rule without. Of all men, we would ſtudy to ſatisfie good men. It is poſſible ſome
Zach. 14. 9 ſuch may be unſatisfied with our way; the time is not yet come, which will unite the mindes of Gods people, till then, differences in judgement will continue, but without breach of affections, if we do well. We do not condemne all that differ from us in theſe outward things, which may for a time be hid, where Jeſus Chriſt is revealed in moſt ſaving truths. It is acknowledged that there are many learned and eminent men in parts and places, not cloſing with us, ſome of which we muſt think godly; there are many no leſſe godly unſatisfied, but it is upon another account.

As others cenſure us for going too far, thoſe for not going far enough in our ſeparation; but as theſe laſt are above us, ſo are they more againſt our opponents. To ſpeak freely, who are foremoſt in oppoſition to us? they are the moſt carnal, and profane in the Countrey, the ſcumme of whoſe choler we often ſee and hear: theſe meaſuring us by a fleſhly line, finde our work defective, their own large principles not being able to bear the ſtrictneſſe of the Word.

Sect.

## Sect. IV.

### *Not grounded on the practice of the Primitive Church.*

This is the great thing in queſtion, and ſubject matter of this congreſſe, and therfore not to be begg'd in the entrance. We make the Word our Antiquity, (as before) and that which is ſo new, as to have footing only on mens intentions, and examples, we reject as not old enough to be called truth. We are contented, and deſire it may be ſealed on both ſides, that what is ſaid ſhall ſtand, or fall, as the Word judges. §. 4. Iſa. 8. 20.

## SECT. V.

### *Not rationally conducing to the advancing of godlineſſe.*

This we more wonder at, then at any other paſſage; our hearts muſt deceive us much, and our underſtandings faile us quite, if this be ſo, conduce as a proper meanes §. 5.

meanes it doth, and this we take to be rationall conducing, otherwiſe the cauſe of our progreſs in that way muſt be faſtened on the Grace and Spirit of God. That which ſhames and reſtraines ſin, muſt needs conduce to godlineſſe; But the way pleaded for, tends apparently to this. It advanceth godlineſſe,

Eph.4.17. 5.15. 1. By engaging ſuch as walke in it to more watchfulneſſe, they being by this profeſſion expoſed to more obſervation for their wayes.

Col. 4. 5. 2. In regard of the mutual watchings they ſubmit unto.

Heb. 10. 24, 25. 3. Through the benefit of many private exhortations and duties, whoſe light and heat may both kindle and cheriſh gracious affections. God hath given ſundry of our meeting ſo much experience of growth (as to knowledge and affection) this way, as plentifully confutes this Paradox.

We are ſure the old impure way of pelmell tends to ſo many evils, that it would fill a large Paper to ſet them down.

Jer. 23. 14. Firſt, It ſtrenghens the hands of the wicked.

Luk. 13. 26 Secondly, Blindes them in their wretchedneſſe. While wicked men enjoy the priviledges of the godly, it will be diffi-

cult

cult to convince them of their impenitency, and want of converſion. Let the Miniſter make them Saints in the Chancel, they will give him leave to make them Devils in the Pulpit till he be weary.

No wonder if ſuch profane ones as have uſually received the ſeales of the Covenant of Grace, and joyned in the higheſt act of Church-communion, live in a good opinion of their ſoules eſtate, and truſt in lying words. Jer. 7. 8.

## SECT. VI.

### *Supported, or vindicated by popular Arguments.*

§. 6. It is not much that this weak way of arguing is faſtened upon us, who pretend not much to Art. Some others (of the ſame judgement with us in the maine of this buſineſſe) have publiſhed arguments enough, and ſuch as were never anſwered to this day by ſuch as drew them forth. It may be the arguments the Paper means, have been lamely and diſadvantagiouſly repreſented.

We have not given out under our hands any arguments, but in our private meetings,

ings, and publick exercises, we have argued the present controverlie, of which some account shall be given hereafter; so that the censuring of our arguments unseen, is shooting at rovers. God hath given us so much skill as to distinguish between an illustration, and an argument: and we do plainly discerne some reasonings in the Paper before us, to be just of that constitution. What we finde shall be duly weighed, and we hope in this as in other undertakings, we shall prove our selves to be builders, and not painters; the rivel'd skin of former customesneeds paint, where the beauty of holinesse wants.

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## SECT. VII.

*I cannot therefore but excuse such that at the sound of such Musick cannot fall down, and worship the Image that* Nebuchadnezzar *hath set up.*

*Sir,*

§. 7. We were sensible of this lash of your rod, for it cuts very deep.

1. The way which we suppose holy, and Christian, is *Nebuchadnezzars* Image; we wish it as free of all defects, as it is of Idola-

dolatry: Doubleſſe the old way pleaded for, hath much more of that Image.

2. The Miniſters exhortations moving ſouls to our ſociety, (as tending to reformation, and being the riſe of ſome order,) this is Pagan Muſick, and ſomewhat worſe then *Pauls* tinkling Cymbal: We hope our Muſick hath been no unpleaſant ſound in Gods ear, while to our knowledge we ſought ſubmiſſion to Jeſus Chriſt, and to no other Image. Towards them that ſtand off, we have freed our ſouls, by expreſſing our deſires of their good, and tendring them the holy means of ſpirituall life: We ſhall not take upon us further to cenſure their refuſing, though to ſpeak freely, we dare not excuſe them. 1 Cor. 13. 1. Col. 1.15.

We muſt waite till God perſwade men, then they will come in. In the mean time among the refuſers, there may be different principles; ſome may ſtand off out of doubtfulneſſe, and diſſatisfaction, but others (perchance) may be Adders, that ſtop their own ears, or ſuch as Chriſt condemnes in that reproofe of his: *We have piped unto you, and ye have not danced; we have mourned, and ye have not wept.* Pſal. 58.5. Mat. 11.17

The

## The third Section of the Paper.

*The third Section of the Paper.*

THe liberty, and profitable use of private conference, in order to preparatory instruction; yea, or probation of faith and repentance, (which *Chemnitius* tells us to be in use in some *Lutheran* Churches) is not controverted. It is an apt, and elegant comparison of *Quintilian*, that men are as bottels, which are sooner and better filled by taking them in hand one by one, and pouring water into them, then by setting them together, and sprinkling water upon them.

2. That whereas the *Casuists* speak, there is *violenta suspicio qua moraliter facit rem certam*; for if it be only *probabilis suspicio*, they will tell you, that *melior est conditio possidentis bonam famam*;] but in case of violent suspicion, that any persons are through ignorance unable to discerne the Lords body; that they may, and are meet to be examined, is not denied. In such a case the same may be spoken of neglect of probation, as in a lapse into a crime

crime is ſaid of the omiſſion of reproofe, and admonition. A man may be called to an account for an idle ſilence, as well as for an idle word; for as evil talke leads men into evil, ſo an evil ſilence leaves them in it.

3. That notorious ſinners, and the *Caſuiſts* ſay, they can be notorious only upon this account, *cùm crimen eſt manifeſtum, aut per ſententiam in judicio, aut per publicam in eo confeſſionem, aut per evidentiam talem ut nullâ poſſit tergiverſatione celari;* ] that ſuch may, and muſt be excommunicated is granted; not ſo much for prevention of any pollution that others may contract by communion with them, but to humble and to reclaime the offender, and to keep the example from having any contagious ſpreading influence by impurity, as alſo to remove the ſcandal that the diſcipline of the Church may contract by remiſſion, and indulgence. And a power to act in ſuch caſes, the Miniſtery need not complaine to want, much leſſe upon the pretence of ſuch want ſuſpend the celebration, and adminiſtring of the Sacrament altogether; for this power is rooted, and inherent in the keyes, and they may aſſume as large, and free a power to exclude ſome ſuch, as they now take to put by,

by, and excommunicate all, which they do while they (at leaſt the moſt of them) adminiſter it to none, but intermit the uſe thereof altogether. And therefore as one being asked, where he found the interpretation of, and concerning *Conſtantines* Donation, (as another his gloſſe upon the *Salick* Law?) anſwer'd, If any looked on the backſide of that Donation, (and ſo of that Law) there it was to be found; ſo it might be more truly ſaid, that from whence they derived the power to excommunicate all by non-adminiſtration, they might fetch a right to exclude perſons ſcandalous, and apparently ignorant. But our *Rhodus*, and *Salus*, our preſent queſtion is, Whether it be (not only profitable, but) neceſſary, antecedently to the communion to examine (not only ſuch, who may well be ſuſpected to be of incompetent knowledge, but) all indifferently, ſo as for want of will in any to ſubmit to this probation, they may juſtly be debarred the Sacrament; and for want of power in the Miniſter to exerciſe this Diſcipline, he may lawfully intermit the adminiſtration, or adminiſter it only to ſuch as will ſubject themſelves thereunto convened, (and not by their proper Paſtor) out of diſtant places, and ſeveral congregations?

Sect.

## SECT. VIII.

### *Of the liberty, and profitable uſe of private conference, &c.*

§. 8.

1. In this are { 1. Some Conceſſions. / 2. The ſtate of the Queſtion.

1. The Conceſſions are of private conference, examination of ſome perſons, the excommunicating of others; theſe we accept of. And to ſay truth, in ſome of theſe is more granted then is deſired; namely the inveſting the Miniſter with power of excommunication, or cenſuring alone, which many learned men make an act of juriſdiction, belonging, *non uni, ſed unitati*, (as they expreſſe themſelves) to the whole Church, or to the Officers of the Church, but not to the Miniſter alone. But he ſpeaks in this the opinion of the Sclool-men, who ſeem (to us) to put Church-cenſures into the Miniſters hands alone. Whil'ſt this opinion makes rather for us then againſt us, we ſhall not contend about it, but take it for granted, and to

be as is affirmed and yielded. That which is affirmed of ſuſpicious, and ſcandalous perſons, may alſo paſſe. But ſome note muſt be ſet upon that charge of abſolute forbearance to adminiſter the Lords Supper, and of excommunicating all; for we do neither the one, nor the other.

It was our fault (for a time,) and it may be ſome other mens fault at this day. We ſaw cauſe to be humbled for our omiſſion of this duty among other offences, as to the Lords Supper: And we now conceive the inſtitution to be ſo ſtrict, as admits of no deniall, nor of long delay: For ſome years paſt, we have not been guilty of this forbearance; there hath been a frequent uſe of this as of all other Ordinances among us, ſo that all deſirous, and worthy with a little paines might partake thereof. If any defect be, it is but circumſtantial as to the place, and not as to time, or ſubſtance. So much for the Conceſſions. That which followes is the ſtate of the Queſtion.

Sect.

## SECT. IX.

### *Wherein of the ſtate of the Queſtion.*

Herein we finde the Author unacquainted with our way, and putting too much together. §. 9.

Firſt, we do not examine all, as is ſuppoſed; ſuch as are more knowing and willing, do only make profeſſion of their faith and knowledge; ſome in the publick, others more privately. Many have been admitted without having a queſtion asked them, and we can truly averre that we examine none, but ſuch as well may be ſuſpected of incompetent kuowledge; ſo that here is no need of diſpute between us.

Secondly, That of omitting altogether the uſe of the Sacrament, muſt have no place in the queſtion neither; for our practice and judgements oppoſe it.

Thirdly, About convening from diverſe Pariſhes, this will but confound the diſcourſe, if mixed with it: For,

1. Moſt of thoſe admitted were taken in,

not without their proper Paſtor.

2. Such as were admitted of other Congregations, are perſons juſtly offended with the groſſeneſſe of their adminiſtrations at home, where no ſeparation at all is made, nor any cheriſhing of deſires that way. The lawfulneſſe of this we ſhall aſſert in another place.

As the Queſtion is ſtated, there are ſo many things laid together, as would make *plauſtraria argumenta*, tedious Syllogiſmes, and ſo beget confuſion in the diſpute. The ſtate of the preſent difference may be better expreſſed in this, or the like manner; that is, Whether in the reforming of a long corrupted Church, it be neceſſary that all the Members thereof do ſubmit to ſome examination, or trial of their knowledge, before they be admitted unto the Lords Table?

*The queſtion ſtated.*

This Queſtion we fear not to maintain in the Affirmative. Here we ſuppoſe corruption in our Churches, and therefore with men well ſatisfied with their preſent frame and temper, not looking on them as under any ſuch diſorder as we ſuppoſe, with ſuch we deſire not much to diſpute; We can accept little of reaſon, or truth from men of that minde.

Laſtly, It ſeemes to us that this Paragraph

graph agrees not with it ſelfe, for it oppoſes examination as precedaneous to this ordinance, and yet yields it in ſome caſes to be practiſed. Can the paper allow the keeping back of ſome, yea of ignorant, as well as ſcandalous, and yet abſolutely oppoſe examination (as previous) without which ignorance cannot be well known? Promiſcuous adminiſtring, muſt either ſtand, or fall. If ſtand, then no reformation can be rationally hoped for. And if it fall, let us be taught how the admiſſion of all ſorts formerly practiſed can be redreſſed without examination, or ſome equivalent courſe. At preſent we ſhall bend our ſelves to maintaine the neceſſity of examination unto the right uſe of the Lords Supper in our Congregations, and that ſuch as refuſe to ſubmit thereunto are deſervedly excluded.

When we ſay, examination ſhould be previous (as the Author ſpeaks) or a neceſſary Antecedent, we underſtand not a Phyſical Antecedent, as if it were eſſential to this duty, or Antecedent *ſuâ naturâ*, for then we ſhould examine as often as we admit, which is not done. Self-examination is a neceſſary Antecedent at all times, and Miniſterial at ſome times; an Antecedent it is, *non phyſicè, ſed moraliter*,

*raliter, & ex hypotheſi*, that is, upon a ſuppoſition of a general corruption in our Churches. It is morally required as neceſſary to the excluſion of the unworthy, according to the minde of Chriſt. We ſhall make this as ſtrong as we can, when we have once anſwered the Arguments by which it is oppoſed, which is our next task.

## *The fourth Section of the Paper.*

*The fourth Section of the Paper.*

IT is St. *Baſils* concluſion extracted from the exordiums of *Moſes*, and St. *John* (in the beginning) ἀπὸ ἀρχῆς τὴν ἀρχὴν, to begin at the beginning. *In quavis inſtitutione quod primum eſt, & principium, & præcipuum.* Chriſt Jeſus when he firſt inſtituted this Sacrament, made no previous examination of his Diſciples before he adminiſtred to them: He ſhewed them the nature, uſe, and end thereof, he waſhed their feet; An embleme of that preparative cleanſing by faith and repentance, purifying of the affections; for, *Cùm rebus humanis poſtea vivitur ubique terra calcatur ipſi igitur humani affectus*

*affectus, ſine quibus in hac mortalitate non vivitur, quaſi pedes ſunt, ubi ex humanis rebus afficimur,* as St *Auguſtine* moralizeth it; *& quia pedes ultima pars hominis ſunt, & debemus per pœnitentiam non ſolùm ſumma quaſi flere peccata, ſed uſque ad ultimas infimaſque conſcientiæ noſtræ partes deſcendere, intimas quaſque animi noſtri cogitationes excutere, & purgare,* (as St. *Cyprian* appliesit;) but to enable the diſcharge of this duty, a generall exhortation on the Miniſters part is proportionable, without a particular examination; That Chriſt admitted *Judas* to the Communion, is not onely the conſonancy of the Fathers, but the very pregnant reſult of the Text, *Luke* 22. *v*, 14, & 21. though he might look with a face of Religion towards the Apoſtles, yet Chriſt whoſe eye was upon his heart, beheld him under the notion of an hypocrite, and yet not excluding him from the Sacrament. I ſhould gladly learne by what authority or preſident any that profeſſeth Religion, and is innocent of notorious, and ſcandalous ſins that check with his profeſſion, can be rejected.

## SECT. X.

*Wherein of the first Argument against examination, drawn from the first institution in* John 13th. Chap.

§. 10. Here begins the charge, the first Argument is from Christs example, and may be thus laid down.

*Object.* Christs example in the first institution of this ordinance ought to be our rule; But he made no previous examination then: *Ergo* none is required.

*Answ.* So farre as Jesus Christ may be followed by us, we must stick to his example. In two things it is impossible, and unlawful for us to follow him, *viz.* in his miraculous works, and in the works of his mediation.

In his institutions we may, and must follow the rule and example of Christ, his example being part of our rule. In these institutions somewhat is essential, or substantial, somewhat circumstantial.

In the last there is no absolute necessity to adhere. For if necessary to administer in all circumstances, as then the Sacrament must

must be given only at night, or to men only; but in those things we may do so, and we may do otherwise. Christs example must be strictly followed in all substantials; and therefore the Apostle layes down nothing to the Church, but what he had received from the Lord. For our part, we wish men were in this and all Ordinances more devoted to the example of Christ, 'tis the right way to pure and true worship. *Peter Martyr* tells of a woman that was her self deformed, yet conceived very beautiful children, by daily eying some exact pictures in her Chamber. Christs example (who is the brightnesse of his Fathers glory) is our faire Image; which the more we look unto, the more perfect and comely will the Ideas and conceptions of our mindes be in divine things. Unto the *Minor*,

1 Cor. 11. 23.

*Pet. Mart.* loc. com. pag. 32.

Heb. 1. 3.

*Object.* But Christ did not examine his Disciples.

*Answ.* How know you that? the Evangelist tells you, all that Christ did was not written. For our own part, we know not where to finde it, unlesse on the backside of *Constantines* Donation, or some such place, as you mention. So that this concludes not for you. *Argumentum à Scriptura negativè non valet.* But you adde:

Joh. 20. 30.

He

He ſhewed the nature, uſe, and ends thereof; He waſhes their feet as a preparative cleanſing by faith; but to enable the diſcharge of this duty, a generall exhortation on the Miniſters part is proportionable without a particular examination.

This is ſaid, not proved. It appears not to us, that any ſuch thing was intended by Chriſts action of waſhing, as is affirmed. We are rather ſatisfied on the contrary, that no ſpecial type, or embleme of Sacramental preparation is intended, though it may be ſo applied by thoſe Fathers allegorically and morally. He that builds arguments upon the Fathers allegories and morals on Scripture, will come off weakly in his concluſions.

Not to mention that ſome learned men ſuppoſe this ſet down, *John* 13th. to be done after the Sacrament. It is therefore too confidently affirmed, that Chriſt ſhewes the nature, uſe and end of the Sacrament. That which our Saviour eſpecially commends to his Diſciples, is humility, which diſpoſeth to every ordinance, and to the whole life of a Believer, *If ye know theſe things, happy are ye if ye do them*, that is, theſe things of humility, as from the coherence

*See the late* Annot. fol. 2. Vol. *in loc. To teach love, and their cleanſing by his blood, theſe are his ends.*

herence is evident: Hearken but to theſe words, *I have given you an example*; what of Sacramental preparation? No, *But that ye ſhould do as I have done*, that is, *waſh one anothers feet*, namely be humble, loving, condeſcending; the myſterie of this action was to be revealed hereafter, as *verſe 7*. Therefore not of obvious concernment to their preparation. See more, *John* 13. *v.* 12, 13, 14, 15, 16, 17. Who will believe that theſe words, *waſh one anothers feet*, ſignifie, *Examine your ſelves*. Again, you ſay, Chriſts waſhing is anſwered by the Miniſters exhortations, (and why not by their examining as well?) whereas we thinke that a leſſon to examine themſelves, would have ſtood better, if they had been bid to waſh their own feet. The deficiency of ſuch general exhortations we ſhall touch upon anon.

*It was an example of humility, as the plaine words of Chriſt are; although by occaſion of that example, other Doctrine was inferred of our ſpiritual waſhing by Chriſt, once wholly unto regeneration, and daily of our feet for our daily tranſgreſſions.*
*Dr.* Fulke *on the* Rhemiſh Gloſſe, *on* Joh. 13. p. 164.

Laſtly, what if Chriſt did not examine his Diſciples? doth it follow that we may not examine ſome, or all in our Aſſemblies? Rather in his adminiſtring only unto Diſciples, he teacheth us to exclude the igno-

ignorant and wicked; theſe (admitted) were his choice Diſciples, he had the ſeventy, and ſeveral others beſides; but theſe as more infirme were not called, as a Learned man obſerves. Beſides, we examine none that are taken to be Diſciples; but if we ſhould, reall Diſciples will not refuſe to ſatisfie the Church, and encourage weaker Brethren by a voluntary profeſſion of their faith, which is the moſt Diſciples are put unto. In ſhort, Chriſt had communicated before with thoſe Diſciples in the Paſſeover, which was the ſame in ſubſtance with this inſtitution; therefore he needed not examine thoſe that were admitted before.

The moſt zealous Aſſertors of Examination preſſe not any to this after their firſt, or once admiſſion in a due way.

Sect.

## Sect. XI.

### *Wherein of* Judas *his receiving the Sacrament, which is the ſecond Argument.*

The ſecond Argument in the Paper is from the ſuppoſed admiſſion of *Judas*. §. 11.

*Object.* Chriſt admitted *Judas* to the Communion, therefore what need of ſuch prying?

*Anſw.* When this is diſputed out to the laſt, nothing is concluded againſt our judgements or practice. The concluſion is, that though Chriſt ſaw *Judas* to be an hypocrite, yet he admits him. Now what followes? therefore hypocrites may be admitted. Who thinks the contrary? we are of the ſame minde, we ſpeak of excluding profane and ignorant perſons, and we are told that an hypocrite was admitted. It is not in mens power to exclude hypocrites, or ſecret ſinners, but open. This is truly to paint a houſe which hath no foundation. You muſt not expect from us ſuch a preſident as you call for, while it is moſt remote from our thoughts to debarre

barre any from Gods Ordinances, who profeſſing Religion are ſo innocent in their lives, as you ſpeak.

Were we of your opinion, we ſhould manage this Argument (about *Iudas*) in another ſort, (*viz.*) Chriſt knew *Iudas* to be a wicked man, yea, a reprobate, and yet admitted him; therefore Miniſters may not keep back ſuch as they ſee, and know to be wicked ones. Thus Mr. *Prinne*, and the *Eraſtians*; and this is plain dealing, and the concluſion is directly againſt us. But here alſo the argument is weak, and will tremble in its arraignment at the barre of Reaſon.

As to the admiſſion of *Iudas*, we do ingenuouſly confeſſe that it is ſomewhat doubtful to us, whether he did receive or not? but we incline ſtrongly to the negative. It is one of the things that we look to have our knowledge perfected in heaven; as whether *Iephta* ſlew his daughter, or conſecrated her to Virginity? or whether *Naaman* were a true Convert, or unſound? So whether *Iudas* received the Sacrament, or not? yet this example of *Iudas* being thought to go farre in this controverſie, we have ſomewhat heedfully ſearched, and weighed, not only the texts

*See Mr. Bolton of Heaven in his Book. Tit. 4. Laſt Things. p. 144.*

of

of Scripture, but the authorities objected. And firſt we do not finde the conſonancy ſpoken of to be among the Ancients, but ſee ſome of them denying, others doubting of *Iudas* his receiving. It muſt be granted that diverſe of the Fathers vote with this Paper; but theſe are balanced by multitudes of the beſt Moderne Lights, who are of another minde; The Fathers might receive this from one another, without due looking into the Text. They are conceived to erre in this point, by taking the ſop to be the Sacrament, as theſe words of *Auſtine* diſcover*. Was the Sop evil which was given to *Iudas* by our LORD? farre be it. A Phyſician doth not give poyſon, &c. where he calls the Sacrament the Sop; now the Sop was undoubtedly given to *Iudas*.

* *Num enim mala erat buccella quæ tradita eſt* Judæ *à Domino? abſit, medicus non daret venenum: Salutem medicus dedit, ſed indignè accipiendo ad perniciem accepit, &c.* Auguſtinus *in* 6. Tract. *in* Johan.

The Ancients denying this conſonancy, are fully and clearly ſet down by Maſter *Gilleſpy*, to whom we referre the Reader; but to ſatisfie them that may not come to ſee his Book, we have given a taſte of what is more full in him. Aarons Rod *bloſſoming*. p. 451, &c.

*Hilary*

Hilarius, *can. in* Mat. *Postq;* Judas *proditor judicatur, sine quo &c.*

*Hilary* one of the Fathers speaks thus in English: After which words *Iudas* the Traitour is discovered, without whom the feast of taking the Cup, and breaking the bread was performed, for he was not worthy of the fellowship of the eternal Sacrament; nor could he drink with him here, who was not to drink in Heaven. Another of the Fathers is *Theophilact*: But some say, saith he, that Christ gave the Sacrament to his Disciples when *Iudas* was gone forth, we have found this in two places of him. That which lessens his testimony is, that it is only *Quidam dicunt*, some say; yet note,

*See* Theo. *in* 26. *Ch. of* Mat. *Fol.* 33. *In Marke* 14. p. 53. *quidam dicunt &c.*

1. If some (then) said so, the consonancy then falls.

2. Let it be noted, what he inferres in that place of *Matthew*: Therefore must we (saith he) do the like, and put off evil men from the Sacrament. Now this shews how much *Theophilact* valued this (*Quidam dicunt*) whosoever they were, he judges them worthy of credit, by making Christs practice, according to their interpretation, a rule unto Believers. Doubtlesse therefore these (some men) were godly and eminent Divines in, or about *Theophilacts* time; we have considered this autho-

authority the more, becauſe the Author is in our hands.

Others we have tranſcribed onely upon the forenamed Authors authority, and given his references; *Clemens* ſaith, But when he had delivered to us the Anti-type, myſteries of his precious body and blood, *Judas* not being preſent. Chriſt (ſaith another) doth caſt out, ſeparate, or excommunicate moſt juſtly *Iudas*, who had not holily ſupped with him, (*viz.* in the common or Paſchal ſupper) for having given to him of a myſticall bread or cup, that is, of the Paſſeover, he gave the myſteries to the Diſciples alone, after he went forth.

Clemens, *lib. 5. conſtit. Apoſt. cap.* 13. Georg. Pachy *in his Comment. upon* Dionyſius Ariopag. *de* Eccleſ. *cap.* 3. *part.* 3. *Sect.* 1.

It is manifeſt that *Iudas* went firſt out, before Chriſt adminiſtred the Sacrament (ſaith another). We have examined ſome of theſe by our own books, and finde them truly cited, the others muſt reſt upon the forenamed Authours credit.

Innocent *the* 3 *rd*, l. 4. *de myſt. miſſæ*, c. 13.

As to our latter, and moderne men, the moſt eminent Writers oppoſe the opinion of *Iudas* his receiving, at leaſt leave it doubtful.

Their opinion ſeems to be certaine, who deny *Iudas* to be preſent at the holy Supper, ſaith renouned *Beza* in *John* 13. It is no doubt to me ſaith *Muſculus*; We

*H. Zanchius.*
*Muſculus.*
*Beza.*
*Danæus.*
*Piſcator.*
*Diodati.*
*Grotius.*
*Dr. Kellet.*
*Gomarus.*
*Theſe two have written profeſſedly.*
*Rutherford.*
*Gilleſpy.*
*Scharpius,*

have ſet a full Jury in the Margent of learned men, hardly to be matched, who would not erre with ſuch as theſe are? And yet theſe are not all, we could name more, yea double to this number, beſides learned Papiſts not a few. Now judge what the conſonancy is worth, which is ſpoken of in the Paper: The Reader will ſee we are not behinde for humane authorities. But if the authorities of men fail to determine, yet the Text (he ſaith) is pregnant. What Text? *Luk.* 22 14. But is this the only Text to be eyed in this controverſie? He that reads *John* 13.30. ſhall finde a Text more pregnantly proving the direct contrary. Theſe Texts do not contradict one another, (thou that readeſt beware of that inference.) It is our darkneſſe of minde, which doth hinder our reſolution in theſe matters.

Although we cannot largely diſpute theſe Texts, yet we will ſtudy the help of ſuch as deſire light in this point. That whith makes the point doubtful, we take to be the number of the Suppers, which were about one and the ſame time. Some make theſe to be three, others but two, *viz.* the typical, and the ſeucharistical. It is probable that there was a third, (*viz.*) a common Supper. The order of theſe Suppers

pers is alſo controverted. By the grant of all, *Judas* was preſent at one of theſe. For he ſate down with the twelve, ſome ſay at the common Supper only, as learned *Gilleſpy*; others, at both the common Supper, and at the Paſſeover, but not at the holy Supper. Now *Judas* might be preſent at one, or both the former, and yet ſlinke away, (as the word of a learned Divine is) between the common Supper and the Paſſeover, or between the Paſſeover and the Sacrament.

*Aarons* R. p. 461.

*Joh. Randal.* B. D. p. 219.

As to that Text of *Luke* 22. Divines do note a tranſpoſition, that is, ſetting down that laſt, which was done firſt, or before.

A thing not ſtrange, being found in other places of Scripture. As in *Geneſis* the ſecond Chapter. You have ſet down after the ſixth day, what was done before. The reaſons and authorities to be brought for this, are many; That *Luke* after the Cup, ſpeaks of the Traitour, may be underſtood by recapitulation (ſaith one.) The reaſons are theſe.

Innocent *the third*, lib. 4. de Miſſ. c. 13. *See alſo* Beza. Salmeron. Maldonate. *in loc.*

1. Becauſe *Matthew* and *Mark* put that before the inſtitution, which *Luke* puts after. See *Luke* 23. *v.* 21, 22, 23. compared with *Matth.* 26 21, 22, 23, 24, 25, 26.

*verſ.* and *Mark* 14. 18. ſo that here are two to one.

2. *Luke* himſelf puts the taking of the Cup before the breaking of the bread, although doubtleſſe it was after.

3. The note of the laſt Tranſlaters of the Bible is alſo conſiderable, who at the 21. *v.* ſet a note of theirs (¶) ſhewing that there begins another matter, therefore not a continued Hiſtory orderly ſet down.

4. Nor doth *Luke* ſay, that Chriſt ſpake the words after the Sacrament, but only ſets them down.

Now as to that other Text, *John* 13. which we alledge; It proves *Judas* departed before the Sacrament was received. *Sanè* Johannes *quiddam ejuſmodi ſubindicare videtur*, ſaith *Victor Antiochenus*, cited by Mr. *Prinne*.

Diodat. *in locum.* Another more fully we may gather from hence, that *Judas* did not communicate of our Saviours Sacrament.

The force of this reaſon lies in the word (immediately;) what it ſignifies, every Engliſh-man knowes, that is, inſtantly, forthwith.

Now this being granted, as it is, that the Sop was not given at the holy Supper,

but

but before; how could ſo remarkable an action as receiving the Sacrament intervene, and yet *Iudas* be ſaid to go forth immediately?

Truly, neither truth, nor good Engliſh will ſuffer this; to ſay that immediately ſignifies a ſhort time, is a miſerable ſhift, and an abuſe of the word. Therefore learned *Gerrard* upon ſecond and better thoughts retracted that gloſſe, and he is a good preſident for others to follow. *See* Ger. Har. c. 171. P. 453.

He that deſires more may conſult learned *Scharpius* and others, he by foure arguments proves that *Iudas* was not preſent, and alſo anſwers the Objection from *Luke* 22. One of his arguments is this: Scharpius, *in curſ. th.* P. 1431.

With whom Chriſt drank in the Sacrament, with them in the Kingdome of his Father: But not with *Iudas* there; Therefore not in the Supper. Atterſol, *The New Covenant*, p. 486.

It is alſo conſiderable to obſerve the different manner of Chriſts ſpeaking, ſometime without exception, and ſometime with it. When *Iudas* was preſent, with exception, *Iohn* 13. *v.* 10, 11, 18. afterward, without exception, moſt ſweetly, and generally, *Matth.* 25. 29. *Luk.* 22. 28, 29, 30. See *Iohn* 13. After *Iudas* going out, how his ſpeech varies; If *Iudas* were preſent, then theſe ſpeeches muſt be *See our Engliſh Divines in their large* Annot. *in* 2. Vol *upon the place.*

be applied to him, which may not be granted. *Ambroſe* and *Gerrard* expound theſe words of Chriſt, (*That which thou doeſt, do quickly,*) as a caſting out of *Judas*. As if he had ſaid, Get thee gone from the company of my Apoſtles, and out of my ſight. Now theſe words were ſpoken before the Sacrament.

*Evangel. commun. by* Ph. Goodwin, *p.* 118.

Laſtly, ſhould it be granted that *Judas* did receive, yet much were not gained. *Judas*, as one ſayes well, is but a bad porter to let in men to the Sacrament. There was nothing in him diſcernable (by men,) contrary to his profeſſion. There was no viſible cauſe for his excluſion. The Apoſtles thought as well of him as of themſelves, and did not ſo much as ſuſpect him, though he were known to Chriſt as God. But Chriſt in his Ordinance dealt as man (miniſterially) as a Pattern to us, who are to admit viſible Diſciples, not being able to deſcend into their hearts. When the woman taken in adultery was brought before Chriſt, he dealt as a man, called for her accuſers, and when none came, diſmiſſed her; and yet he knew her (as God) to be guilty, and therefore ſayes, *Go, and ſin no more*; Unleſſe Chriſt as a Miniſter had known *Judas* to be a Reprobate, what reaſon had he to exclude him?

him? Now let the Reader judge, what life is left in this Argument about *Iudas* his receiving, which is found and proved to be so feeble in its consequence, and antecedent.

## *The fifth Section of the Paper.*

THE Canon prescribing, and directing the due administration, and receiving of the Eucharist is, 1 *Cor.* 11. We cannot with *Tertullian* adore the fulnesse of Scripture, unlesse we yield it to be a perfect rule of faith and manners, which it cannot be if it be deficient in any thing necessary to be done, or believed, especially in such places, where it purposely handleth things of that concernment; and therefore here (and only here) an argument *ab authoritate negative* holdeth good. But in that Chapter I finde a precept, *Let a man examine himself*; none, that he should necessarily passe the examination of his Pastor. Between the proper

*The fifth Section of the Paper.*

examination of himself, and eating, and drinking; no other thing intervenes, and therefore this very Commentary is made upon that Text by pathetical *Chryſoſtome*: He doth not bid one man to examine another, but every man himſelf, making the judgement private, and the tryal without witneſſes. *Pareus* ſtrikes in uniſons with that ancient Father: The Apoſtle ſaith not, The Prieſt ſhal examine, or prove them, but every man himſelf. So doth *Sarcerius*, He commands not that one ſhould be approved to another; but each one to himſelf, as long before *Clement Alexandrinus* accounted every mans conſcience to be hisbeſt director in this caſe, *l.* 1. *Stromat.* By what authority then can he be rejected that hath examined himſelf? And to ſuſpect that anyhave not examined themſelves, that ſhall profeſſe to have done ſo, without pregnant probability to the contrary, how can it be compatible with that charity that hopeth all things, and ſuſpecteth not?

## SECT. XII.

*Wherein of a third Argument from* 1 Cor. 11. 28. *Let a man examine himſelf.*

The third Argument lies in the fifth Paragraph, and is another beaten Objection from 1 *Cor.* 11. 28. This hath two ſupporters: §. 12.

1. That it is the very Canon for the Sacrament.

2. The fulneſſe of the Scripture.

We anſwer, There is a twofold fulneſs of the Scripture: *Anſw.*

In its parts, and in the whole. There is a fulneſſe in every part, in every phraſe and ſentence. The ſmalleſt filing of this wedge is pure gold. Mountaines of matter hang upon the ſmalleſt ſyllable, as the Jewes uſe to ſpeak; ſo in the whole. The whole is a full rule of faith. Now ſo far we agree, but that all of any matter is contained in any one place, (which is here ſuppoſed) will be hard to prove. We are not wanting to the due reſpect of Scripture, while we hold the whole to be a moſt

moſt compleat rule of faith and manners. That which is wanting in one place, is ſupplied in another. It hath been the ill hap (if I may ſo ſpeak) of all the Arguments hitherto alleadged, to daſh upon that Rock, (*ab authoritate Scripturæ negativè*,) which makes them all deficient in their authority, while the Scripture ſtands for a firme and full rule to all the godly. That the Apoſtle doth purpoſely handle the Doctrine of the Sacrament in that place, we freely grant; but that nothing can be neceſſary about the practice of it, which is not there expreſt, we ſee no reaſon to yield. We are ſure there is that elſewhere which is not there, and we hope all is neceſſary that is revealed. For redundancy is a blemiſh the word is as free of, as it is of defect. Beſides, reaſons may be given, why no mention there, and then, of any preparatory work by the tryall of others.

1. Becauſe thoſe ſpoken unto, namely the *Corinthians* were before, and newly admitted into Church-fellowſhip, (by profeſſion of their faith, and therefore needed not to be called to this again. Whereas ours are borne in a Church, where hath been a long neglect of true Diſcipline, and where an unfitneſſe in many is confeſſed by

by all that are ingennous.

2. The Apoſtle in this Scripture eyes Chriſts performance with his Diſciples, where was no need of this examination, they being all formerly joyned to Chriſt, and known of him. You may finde learned *Zanchy* the Proteſtant Schoolman (as he is deſervedly ſtiled) making, and in ſome part reſelling your objection, ſo farre, as that this Precept doth not deny the inſpection of others. If none of theſe were of weight, why may not the examination of Paſtors and Church-Officers well ſtand with that of a mans ſelf? Theſe being not contrary, but ſubordinate, the Precept is not excluſive. It is not, *Let a man examine himſelf* only: Small hopes of that mans ſelf-examining, who cannot bear the friendly tryal of his Miniſter.

It is meant (as *Zanchy* well) of ſecret ſins, (we may adde, and of ſincerity of graces) which men cannot ſee in others.

But our examination is for the ſatisfaction, and honour of the Church, and is of that which may be known and judged by others: Mens own is for the reformation, and comfort of their own conſciences. We believe that thoſe Miniſters that hold it neceſſary, (as the caſe now ſtands with our Congregations) to examine others,

are

are yet little behinde their Opponents in earneſt preſſing upon mens conſciences the examination of themſelves, charging ſuch as they deal with, not to reſt on the trial and approbation of others, but to approve themſelves to God in the ſearching, and judging of themſelves.

Laſtly, becauſe the Scripture ſtands for ſuch a fulneſſe in that ſingle Scripture, as to leave out no one neceſſary thing: Let us aske whether a godly Communicant be bound to no other duty, beſides what is there particularly expreſt? We hope prayer at leaſt, and ſundry other duties, which are not mentioned, may yet be regarded and practiſed, and have their warrant elſewhere. Some Fathers and others do gloſſe theſe words, as is ſaid in the Paper, but not in that ſenſe.

Their minde was, and ſo is ours, that men ſhould not buſie themſelves about others, neglecting their own condition, nor reſt upon other mens opinions of them, without diſcerning a difference from themſelves formerly, and from others at preſent. *Chryſoſtome* ſpeaks well, when rightly taken for private examination ſhould be in a ſecret place, (where the ſoul may freely have communion with God;) but that which is for reformation,

and

and ſatisfaction of the Church, ſhould nevertheleſſe be with witneſſes.

If *Clemens Alexandrinus* counted every mans conſcience his beſt director, we hope he meant this of conſciencious men, not of men void of true conſcience, which is the condition of all ſuch as we willingly keep off. *Pareus* is one brought in to ſide with the Fathers, unto him we are contented to hearken; We have ſought the words alledged, and finde him thus ſpeaking: *Non dicit Apoſtolus, Sacerdotes probent, &c.* that is, The Apoſtle doth not ſay, Let the Prieſts examine, or try the Communicants; but, *Let every one examine himſelf*; to ſhew the Reader, what an uniſon this is: We muſt freely point at a great miſtake, and that in three points.

Pareus *in verba, id eſt*, 1 Cor. 11. 28. *in parte altera*, p. 563.

1. *Pareus* ſpeaks this of Popiſh Prieſts.

2. Of Auricular confeſſion.

3. In the following words he is ours, juſtifying what he is alledged againſt: *Examina publica, vel privata*, that is, publick or private examinations of Communicants we by no means condemne, but require.

*Examina publica, vel privata minimè improbamus, ſed requirimus.*

So that however he grants the examination there commanded, to be eſpecially of a mans ſelf, which we freely aſſent unto; yet

yet he is not againſt that which we contend for. It is here and elſewhere hinted, that our examination is riſen out of the aſhes of Auricular confeſſion; but (alas!) the difference between theſe is eaſily ſhewed, and the harſhneſſe of the compariſon is as evident.

1. Examination defended is ſometime before the whole ſociety, and never ſo private, as is ſuggeſted: but always before two or three witneſſes at the leaſt.

2. Auricular confeſſion is conſtantly, and continually renewed, ſo often as the Ordinance is made uſe of: this is never but once.

3. *Ratione ſubjecti*, they are as wide as a Miniſter of the Goſpel, and a Frier or Jeſuite. It is not for want of ignorance, & ill will to the truth, that examination by Church Officers, to finde out mens fitneſs for viſible communion, is counted by many a point of Popery; but enough of this. Shortly, he that builds upon the alledged Text, that no others have to do with mens fitneſſe to the Sacrament, becauſe a private ſelf-examination about the ſincerity of their graces, to ground a judgement of faith upon, is commended; or that it is againſt charity, to ſuſpend any man that profeſſeth himſelf prepared;

he

he that layes this upon the Text, layes more upon it then it will bear, and which the Ancients and Moderne approved Authors will not own, as we hope more fully to prove anon.

## *The sixth Section of the Paper.*

*The sixth Section of the Paper.*

IN the Primitive Church were excluded from the Communion, the *Catechumeni*, *Energumeni*, persons excommunicate, and penitents. and such as lapsed into Heresie, untill they repented, and I should be glad to be taught; for sure it is out of my learning, where, or when any others were rejected, but only under this notion and capacity. In these ancient times I finde that mutual reconciliations, and in *African* Churches vigils with prayers, and in *Chrysostomes* times fastings, and sometimes in some places the publick renouncing in some particular heresies, were antecedent to the *Synaxis*; but I finde no necessity of previous examination. When the

the Church ſaw the benefit of publick confeſſions for publick offences, as well for the ſubduing of the ſtubbornneſſe of their hard hearts, and the improving of their deep humiliation; as for the raiſing up again by thoſe ſenſible comforts, which they received by the publick prayers of the Church, and uſe of the Keyes. Some men reflecting hereupon, and finding their conſciences ſmarting for like ſins, which being ſecretly carried, were not obnoxious to the cenſures of the Church, to the end they might obtaine like conſolation and quiet minde, did voluntarily ſubmit themſelves to the Churches Diſcipline herein, and underwent the burthen of publick confeſſion and pennance; and to the end this publication of ſecret offences might be performed in the beſt way, and diſcreeteſt manner, ſome prudent Miniſter was firſt acquainted therewith, by whoſe direction the Delinquent might underſtand what ſins were firſt to be brought to the publick notice of the Church, and in what manner the pennance was to be performed by them.

At firſt it was left free to the penitent to chooſe his Ghoſtly Father; but at length by the general conſent of the Biſhops it was ordained, that in every Church one cer-

certaine diſcreet Miniſter ſhould be appointed to receive confeſſions, untill at length in the time of *Nectarius* Biſhop of *Conſtantinople*, (who died, *An. D.* 401.) upon occaſion of the infamy drawn upon the Clergy by the confeſſion of a Gentlewoman, defiled by a Deacon in that City, it was thought fit it ſhould be aboliſhed, and liberty ſhould be given to every man upon the private examination of his own conſcience, to reſort to the holy Communion, which doubtleſſe occaſioned *Chryſoſtome* the ſucceſſor of *Nectarius* to make thoſe deliveries of himſelf, which are prementioned. The reſult of thoſe premiſſes is this, that the ancient Church ſometime thought it requiſite that confeſſion of penitents ſhould precede the Communion, but not the examination of all, or any that communicated. I ſhall deſire that it may be deliberately conſidered,

Socrates, *Hiſt. l. 5. c. 19.*

First, Whether repentance be not as neceſſary to worthy receiving, and as principall a part of that examination which every one ought to make of himſelf, as knowledge; and then as adviſedly to perpend.

Secondly, Whether there be not as great a reaſon to revive Auricular confeſſion, (in ſome qualified, and rectified manner)

as to introduce a particular examination, especially since the Church of *Rome* asserts, and practiseth it upon this same principle, which these men do their precedaneous examination, (*viz.*) because it is the duty of the Priest to repell unworthy, and to admit the worthy, which is best done upon the knowledge of the penitents estate in confession.

Greg. Valentia, *tom. 3. disp. 6. quest. 8. punct. 3. pag. 43.*

SECT.

## SECT. XIII.

### *Wherein of the practice of Antiquity in preparation for, and exclusion from the Lords Supper.*

In the sixth Paragraph he passeth from Scripture-Argument to Antiquity, which discourse is continued in the seventh and eighth Sections. In this a line is drawn from the Primitive Church, down to the time of *Chrysostome*, or rather a circle about that age he lived in. In whose time the yoke of Auricular confession was broken, and liberty granted to every man to resort to the Communion upon the private examination of his own conscience. We shall now make triall of the strength of this also, where we finde some things yielded, others affirmed, and supposed, all which we will consider. We might here shew many reasons against building too much on the Fathers and Antiquity, this objection being raised upon the sand thereof, and taken not for Scripture-Antiqaity, but upon humane account, of Fa-

*Illi verò quamvis non habent sacras literas, habent fortasse doctores veteres, & sanctos Patres,* Juel. Apol. P. 114.

Sibrandus Lubertus, *de principiis, c. dogm.* p. 7.

therss and Councels. It is received among all Orthodox Divines, that the Books of the Prophets and Apostles, are the onely principle of Christian belief. The Fathers have their errours, sometimes they agree in mistakes, and another while are divided in truths. It is the saying of an eminent man, (They that reverence old times too much, are a scorne to the new,) in his Essay on *Innovation*, whereon by some passages in the first Section of the Paper sent, we conjecture the Authors eye to have been. *Justine Martyr* refers the opinion of the *Chiliasts* (which hath been taken for an errour,) to the Apostles. *Irenæus* sayes, that he had by tradition, that Jesus Christ lived fifty years on earth, which is false.

L. Verulam *Essays*, p. 140.

Sib. Lub. *de p. c. dog.* p. 130.

It is the manner of the Fathers (saith our Author) when they would commend a thing, not knowing its Original, to refer it to the Apostles, and Primitive Church. In the three first ages, or centuries of the Fathers, the Learned are perplexed with spurious works; so that there is great uncertainty as to the Fathers and state of the Primitive Church, as it is reported by Writers. Besides, the Primitive Church is stretched somewhat too farre, when it is brought down to the time of *Chrysostome*, (who

(who lived in the fourth Century) when in the judgement of ſome it extends not beyond the Apoſtles dayes, or but to the third Centnry: We wonder moſt at this, that devout *Chryſoſtome* is brought in for this ſuggeſted liberty. Let the Reader conſult him, eſpecially on *Matth. Hom.* 38. toward the end of the Homily; and if he finde not *Chryſoſtome* of another minde, we are deceived. We ſhall ſet down his words hereafter: But what if ſuch a thing be concluded on, will it therefore be a truth not to be gainſaid? No, the conſent of Biſhops is not alwayes ſo authentick. Here again Auricular confeſſion is made our patterne, and ſo preſented, as to caſt an *odium* upon the Miniſters, and their actings in this buſineſſe. What elſe that ſtory of uncleanneſſe ſerves for, we know not.

Chryſoſt. *Hom.* 28. *on* Mat. *p.* 198

As to the Queries, and demands in the end of the Section, we anſwer,

1. Repentance is as neceſſary as knowledge, and is a part of examination, or rather examination is a part, or act of repentance.

2. That private confeſſion in a right and rectified manner, hath never been totally diſuſed; the private unburthening of grieved ſoules into the boſome of ſome

Christian friend, Minister or other in some difficult cases, hath been, and is practised home to this day.

We hope that the Authour may see in time, that the Ministers principles in their separation, and examination are not Romish: We abhorre the Church of *Rome* rotten Principles; We abhorre her, her wayes, and friends. Some of her Principles may be good, yet then her inferences are base. These men pointed at in the Paper do undertake to shew, that as they dislike not that Christian refuge of private confession, which is the very word and will of God: So they can maintaine their course of examination without use of the Philistines forge, nor do they introduce anything; only they desire that all, whether publick or private duties to God, or the Churches honour, may be upheld.

Jam. 5.16.

We come next to consider, what is produced from Antiquity, and yielded in this Controversie; as also to see, whether this be for the Paper, or against it. A smatterer in Antiquity may know, that the Ancients rejected, and suspended divers sorts of men under sundry considerations, and that they were exceeding cautelous about admission to this Ordinance; no

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print whereof is to be ſeen in the common practice of our Aſſemblies. Such orders, or diſtinctions of men as are named, may be found; ſome make three, ſome foure ſorts of theſe, as *Catechumeni, Energumeni, &c.* All which formes were in order to a holy Communion, that perſons ignorant and unfit might be kept off.

Firſt, The *Catechumeni* were ſuch as the Church nurtured in the fundamentals of Religion, being unbaptized, the children (as we ſuppoſe) of Pagans.

The *Energumeni* were a ſort of men poſſeſſed of Satan, or men excommunicate; as *Peter Martyr** thinks, becauſe ſuch were delivered unto Satan. *Energumeni, ab energia*, as others, from an inward labouring under Satan.

What the penitents were, is more eaſily known by the ſound of the Word, namely ſuch as became ſcandalous by their manners, or opinions. Now that ſuch as theſe are mentioned in ancient Writers is granted; nor is it neceſſary we ſhould aſſigne other qualifications, when theſe diſtinctions in Antiquity were in order to a more holy Communion, (which is our end) that perſons ignorant and unfit might be kept off: Such as ſpeak of the Diſcipline of

* P. Mart. *loc. com.* p. 835, & 831.

*Illi dicuntur energumeni, qui interiùs laborant pervexationem dæmonis, &c.* Joh. Alſtaig. *Lex.* Th. p. 282.

theſe times do relate their courſes more fully about admitting penitents, and ſuch as had been ſcandalous.

1. They were admitted to the limits of the Church.

2. To lie down in the Church-porch.

3. To hearing of the Word, but not to ſtay at prayers.

4. Next to ſee the Sacrament, not receiving till they were ſufficiently humbled.

Theſe things without doubt had a good uſe, and do ſhame the ordinary Adminiſtrations in our Pariſhes, where no ſuch things are thought on, but (all to the Sacrament) is the plea and practice.

*See Evangel. Com. in Epiſtle, in p.4.*

Thus farre Antiquity is for us, rather then againſt us.

Let us take a little more of what is granted; The Primitive Church (ſayes the Paper) ſaw the uſe of publick confeſſion; Now our examination is little more or other. The admiſſion of very many of our members, was only by publick confeſſion, and that ſome others have done the ſame thing more privately, before two or three witneſſes, this hath been out of our tenderneſſe, and condeſcenſion to their baſhfulneſſe; Otherwiſe we think the publick

(we

(we mean the preſence of the Church) to be the fitteſt place, ſo that here is little varying from Antiquity. Now if this be conſidered, what comfort can Miniſters, or others take in holding larger and wider principles then the ancient godly did; the clear light of the Doctrine of Grace calling (now) for more pureneſſe in our own wayes, and in the Churches, and the times now being more enlightened, and diſcerning, godly men then ſubmitted to the Churches diſcipline, why are ſuch as would be ſo eſteemed averſe now? That the practice of publick confeſſion at firſt pure, did afterward become corrupt by the working of Antichriſt, this is to be bewailed; but it is no argument againſt the uſe of the ſame, or a very like courſe by us. The rejection ſpoken of, was after the abuſe appeared; but now men (to uſe the Proverb) ſwear to ſee the ſaddle, or rather bridle to curbe their luſts. It ſeems to us the authorities urged ſhould conſtrain men, we ſpeak (to the better ſort of Miniſters) to do ſomewhat equivalent to what the Ancients did, rather then to ſtickle againſt the day of ſmall things. It affects us to read in the few Ancients (we converſe with) ſuch paſſages as theſe, *Sanctis Sancta.* Holy things to holy men, which

which was pronounced by the Deacon before the administration of the Lords Supper; which shewes their purity this way, the very Heathens had one to cry, *Procul hinc*, Be gone you that are profane. We see by what we have read, that the Ancients require as much, or more then we do, and therefore are censured by one for going too farre this way. Now what if some difference be in the formality of our actings? a *distingue tempora* will take off that. We live in a Church corrupted through the negligence of latter dayes. If we redressing differ (something) from them in gathering and ordering, it is not much to be stood upon. We shall shut up this Section with one or two testimonies, by which the Reader may see of what Spirit the best of the Ancients were, as to the point in hand, namely about suspension, or admission to the Lords Table.

J. Mich. Dilherrus, lib. 2. *Elect.* c. 1.

They thought it (saith one) detestable to God and man, not only for them that were defiled with lesser sins, but if but under a cloud of suspicion to come to the Eucharist; and they judged it dangerous for absolv'd penitents to touch holie things. If not thought holy enough by them to whom the care of the Sacrament was committed. *Chrysostome* is as full as can be

be wiſhed, I would not ſuffer theſe things to be done (ſpeaking of the approaching of men unfit) rather will I give my life, and poure out my own blood. After he had admoniſhed Miniſters not to deliver the Euchariſt, to the unworthy, he addes theſe words, if therefore any general, if the Conſul himſelf, if one that weares the Crown come unworthily, forbid and reſtrain him, thou haſt greater authority then he. How round are theſe words? Let us therefore keep off all (abſolutely) that we ſee to come unworthily. No ſmall puniſhment hangs over our heads, if we ſuffer any to come that we know to live in any ſinne; He doth not ſay, if he will not ſubmit to tryall, you are free; and if you exhort, you have freed your own ſoul. No, his principles were more ſtrict, and holy, then ſo to ſpeak. *His blood will be required of thy hands:* This is other, yea, higher language. If it be ſaid, that *Chryſoſtome* ſpake of notorious known ſinners, and that ſuch are not pleaded for; We muſt anſwer, nor are others plead.

*Albaſpinæus*, lib. 2. obſer. 25. *Nulla poteſt congruentior commodiórque aſſerri ratio*, (ſpeaking of the ſtrictneſſe of the Ancients) *quàm quæ ex reverentia ac Religione petitur; quâ adverſus Sanctam Euchariſtiam ferebantur; deteſtabile quippe Deo & hominibus non ſolùm exiſtimabant hominem vel leviſſimâ maculâ inquinatum, ac maculæ nebulâ offenſum ad Euchariſtiam accedere, &c.*

*See* Chryſoſtome *at large*, 38. *Hom. on* Matthew, p. 198.

pleaded againſt, or willingly excluded by us: Though knowing men, and ſuch as are of innocent lives, may be called forth, theſe make little worke for Friers, and are good examples to their weak Brethren. What is required of, and done by them, is chiefly to encourage others; We wiſh we could but ſee notorious wicked ones kept off in the Aſſemblies obout us, it would beget better thoughts in us of the ſpirits of ſome, then now we can have; but we hear of no ſuch work, rather we know the contrary.

The

## *The seventh Section of the Paper.*

*The seventh Section of the Paper.*

THE Eucharist was often in these Primitive times sent to persons absent: It was given to Strangers coming to *Rome*, as a pledge or Symboll of their consent, and communion in the same faith, where was no probability, surely no evidence of precedent examination.

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## Sect. XIV.

*Wherein is replied unto the seventh Paragraph, about giving the Sacrament to strangers, and sending it to the absent; Arguments against Examination.*

Sending the Elements to persons absent, we take to be a corruption, smelling of rank superstition; The Paper you see §. 14.

fetch-

fetcheth it from *Rome*; prove it you to be an ancient practice, and we will maintain it to be an ancient errour. Antichrist hath been long working in the Church,
2. Thess. 2. 7. the Fathers might be too free, this will not excuse mens prodigality of Christs blood in these dayes. Mens actings which have been without warrant, are neither good presidents, nor arguments; such as are strangers by place, may upon the knowledge of some members, or certificate from their Church be admitted; Strangers in place are not to be stood upon, if they be not strangers in heart and condition: He that dwells next door, may be a stranger to Heaven and Jesus Christ.

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## The

## *The eighth Section of the Paper.*

IN the first times they generally communicated daily, which St. *Hierom* saith, he neither approves, nor reprehends. *Zepherinus* Bishop of *Rome* about *A.D.* 300. ordained that generally every one *pubertatem excessus*, (which was about the 15. or 16. year) should communicate once a year. *Fabianus*, that they should do it thrice; so did the *Agathense* Councel.

*The eighth Section of the Paper.* Euseb. *ex* Iren. *cent.* 2. *Magdeburg.*

This decree is found under the name of the Apostles Canons, *Can.* 10. Which though I am not ignorant, are not rightly fathered upon them; yet are ancient, and not contemptible. As many of the faithfull as come into the Church, and hear the Scriptures, but continue not out the prayers, nor receive the holy Communion; let them be put from the Communion of the Church, as men that work the breach of order. And it is noted in the Margent upon the same Canons: In old time all that were present did communicate. And

conso-

consonantly the Councel of *Antioch* decreed, that all that come into the Church of God, and hear the holy Scriptures, and refuse the receiving of the Lords Sacrament, let them be put from the Church;

*Hom. 3. ad Ephes.* In vain, saith *Chrysostome*, we stand at the Altar, when none will participate. —— If thou stand by, and do not communicate, thou art wicked, thou art shamelesse, thou art impudent; I would not only have you to participate, but to be worthy partakers. Thou wilt say, I am unworthy to partake of the holy Mysteries; then art thou unworthy to be partaker of the prayers; not only by those things set before us, but by Hymnes also doth the Holy Ghost descend; you that are under pennance, depart. —— He that partakes not, is a penitent. We can, saith *Augustine*, repell no man from the Communion, but one that by his own confession, and the sentence of the Ecclesiastical, or Civil Judicatory shall be accused, or convicted of some crime. And in another place, (which *Gratian* cites) under the name of St *Hilary* (*De consecrat. dist. 2. c. si. non tanta,*) Only for these sins that deserve excommunication, may a man be driven from the Communion, *Ep. 118. c. 3.*

*De medicina pœnitent. super illud, 1 Cor. 5. Si quis frater, &c.*

And the School (if it hath any regard left

left it) doth generally hold, as also the Casuists, (and besides many reasons, they cite the authority of Saint *Augustine* to abet their opinion) that the Communion is not to be denied to a secret sinner, that is not notorious, if he desire it, lest he be thereby defamed. Let it now be considered, whether there can be any conformity between the Ancient Church, and these men, that are as careful, and as earnest to exclude men from the Sacrament, as the Ancients were to bring them to it. Now men stand by, and would, but are not suffered to communicate; where then, and upon whom shall we lay *Chrysostomes* stigme of wicked, shameless, and impudent? If the Pastor shall say of his flock, as it seemes some of *Chrysostomes* auditours said of themselves, they are unworthy, the same Father will give the Pastor the same answer which he did his own flock, they are then unworthy to be partakers of the prayers; and the Councel of *Antioch* addes, unworthy to heare the holy Scriptures. If they are not under pennance, they are not in that Fathers judgement to be rejected. And I would have it laid to heart in a serious considera-

tion, that seeing the Word is the savour of death unto death unto some, as well as he eates and drinks his damnation that eates and drinks unworthily; why there should not be as great a necessity to examine men of their preparation and fitnesse in order to the hearing of the Word, as to the receiving of the Sacrament; especially seeing that precept of not casting pearles before swine, or giving holy things to dogs, (which some alledge to justifie this Oeconomy of excluding from the Sacrament such as they suspect unworthy) is first and principally intended of preaching of the Word.

SECT.

## Sect. 15.

*Wherein other Arguments from Antiquity are answered, and the vote of the Schoolmen produced for the defendants.*

Here are more lines then in the former Section, but little that presseth us. §. 15.

1. What if they received often? this was an argument of their faith, and strength of love to Christ in those dayes; we like their daily receiving better then their general, unlesse the times were much better then ours. It may be oft, and yet not so oft. There is no necessity, nor hardly fitnesse in this daily receiving.

1. How shall the Church come together?

2. What shall become of their calling?

3. What time of preparation?

This often receiving touches not us, but checks those that while they dislike us, do content themselves with receiving it once, or twice a yeare, if they make it not an Easter-formality alone.

2. What if they received at fifteen or sixteen years old? so they be godly young ones, we see no fault in that neither, we have had some taken in among us about that age.

3. Suppose it were decreed that all present at the Word should communicate; this might well be, if such as were under censure, or obnoxious to it were excepted. We also beleeve that such as belong to a reformed and orderly Church, cannot without offence, unlesse the cause be shewn, go away from the *Eucharist*, (having been present at the Word) when it is administred. All this while these men are no enemies to Antiquity. While we are considering these authorities, we see more confusion then variety; How agrees that note upon the Margent of the Canons? [In old time all did communicate, yea all that hear the Word, by the appointment of the Councel of *Antioch*, and no difference between presence at the Churches prayers, and at her breaking of bread.]

This was in old time, and truly unlesse the thimes were holier then ours now are, they were old dark times when such things were practised. Thus the former authorities. But the following testimonies

nies remember of ſome reſtraint upon that Ordinance, which is the true account of Antiquity, as is confeſſed in the Paper, and hath been demonſtrated by us. It is as cleare as the light at noon-day, that all under the Word were not ſuffered to come to the Lords Table, though this be the minde, and deſire of moſt in thoſe dayes: and that which commonly lies in the deck, where examination, and ſuch like diſtinguiſhing courſes were oppoſed. All to the Sacrament, being (as a godly man ſpeaks) the great *Goliah* of theſe dayes, with whom the little *Davids* of this age are encountring; As little weight has that teſtimony, which allows no cauſe of ſuſpenſion from the Communion, leſſe then that which deſerves excommunication; whereas the Paper makes the excommunicate but one of thoſe ſorts of the excluded, Antiquity hath diſtinguiſhed between ſuſpenſion, and excommunication, which are now termed the greater and the leſſer excommunication.

*Mr.* Ph. Goodwin.

*Ameſius in medulla*, Th. p. 288 289.

We come now to give an account of our regard of the Schoolmen, and of their reſpect to us in the preſent debate. We ſhall deſire thoſe that have them, to conſult them upon the third part of

*Thomas Aquinas*, and to bring us word whether they don ot put it into the hands of Miniſters, to deny the Sacrament unto all ſuch, as they do judge to be ſcandalous ſinners, or unworthy perſons. We have given a taſte of the words of one of theſe.

*Hæc diſpenſatio vel negatio Sacramenti, non eſt conſideranda ut actio judicialis, &c.*

This diſpenſation or denial of the Sacrament, is not to be conſidered as a judicial or penal act, but as a prudent and faithful adminiſtring; and therefore depends not upon witneſſes and proofs, but only upon that judgement and knowledge, which in a prudent exiſtimation by occurrent circumſtances is judged ſufficient, that without any offence the Sacrament may be, and ought to be denied; ſee the Schools ſay ſo much, that they ſay more then we would have them; that whole Section, and all the Sections of that diſputation tend to the ſame purpoſe. The Paſtor muſt more regard the reverence, or dignity of the Sacrament, then the right of the ſinner. In the ſixth Section are theſe words: A violent ſuſpicion is enough to deny the Sacrament, according to the common opinion of Divines. Now to prove from the Schoolmen, and Caſuiſts, that all but the ſcandalous were admitted, or that ſecret ſin;

Suarez par. 3. Tho tom. 3. diſp. 6, 7. Sect. 3. p. 856.

Ib. Sect. 6 p. 863.

ſinners are not to be kept off, is to prove nothing at all, for we finde that only ſuch ought to be excluded, as are ſome way ſcandalous. If it be manifeſt to our knowledge of any man, that he is guilty of ſome ungracious fault, let him by our authority be deprived of the communion of Chriſts body and blood. It is a ſad charge which cloſes theſe authorities, but being miſapplied, it troubles not us much, we leave it to the Reader to judge whether there be not more conformity between us and Antiquity, then our Adverſaries can make good of their practice, while they make no ſeparation, and ſet no bounds or fence againſt profaners. Who they be that are ſo careful to repell, and exclude men, as the Ancients were to bring them to the Sacrament, we know not. Nor will we too haſtily reſolve where that ſtigme of *Chryſoſtome* (being ſo foule) ſhould reſt; a man may ſee (with halfe an eye) where the Paper would fix it, nay, where it doth; but no matter, harder words then theſe muſt the ſervants of Chriſt bear with joy: With more truth, and candor may it be laid at their doors that are more careful, and forward to have men partake, then to have them worthy partakers, as many are; this was not *Chryſoſtome's*

Greg. *Mag. Epiſt. lib.* 2. *cap.* 66.

*ſoſtomes* minde, we have cauſe to bleſſe God for the comfort he hath given us in our weak endeavours, to preſerve the dignity of his Ordinance. Nor have we the leaſt touch of guilt, as to our excluding ſome, many are worthily excluded, ſome ſtand off, and exclude themſelves upon ſome poore pretences. We ſhall not beare their guilt at the laſt day. It is not much what men think, mans judgement is much eaſier borne then Gods. There is yet one thing unanſwered in this Section, which we are requeſted to conſider. It is, Whether it be not as neceſſary to examine men before they hear the Word, as before the holy Supper, becauſe the Word hath the ſavour of death to ſome; and that Scripture (*Caſt not your pearles before ſwine*) is meant of hearing the Word? It ſeemes to us to be below reaſon, to ſee no difference between other Ordinances and the Lords Supper, as to matter of examination. Thoſe words (*Caſt not your pearls, &c.*) may extend to hearers of the Word, this is not denied: but where one applies it ſo, many do

*See* Urſini *Cateche.* à Pareo *illuſt.* p. 531.
*See* Evang. *com* p. 178.
*See* Gilleſpy, *Aarons Rod.* p. 489.
*Canes quidem quibus ſanctum non eſt dandum, & porci ante quos margaritæ non ſunt abjiciendæ*, Mat. 7. 6. *ab iſta ſacra menſa abigantur. At in quibus ſeriæ pœnitentiæ ſigna deprehenduntur, illi non diuturnis remoris, &c.* Harm Evang. Ger. *fol. cap.* 66. p. 941.

do apply it to the Communion. So by *Alexander Halenſis*, and others of note, Who knows not that diſtinction between a converting and confirming Ordinance? —— Some indeed have conteſted againſt this difference, but with ſlender ſucceſſe. The Word Heathens are capable of. Go, preach the Word to every creature. The other is proper to Saints, to comfort, and ſtrengthen the begotten. So that there is not the ſame reaſon for a precedaneous examination in theſe two Ordinances.

As to that controverſie, Whether the Sacrament may convert (which borders upon this opinion?) ſo much is ſaid about it by two learned and godly men, as little can be added. One in a vigorous reply to Maſter *Prinne*, by whom (though a man free of his pen) no anſwer hath been given. The other is a late, cleare, and ſweet diſcourſe. Conſult theſe; we are ſailing with a ſide-winde, being not directly ingaged by the Paper, to ſpeak our thoughts, yet we ſhall ſpare a few words to it. Converſion of ſouls is Gods work, who is not limited by his own Ordinances, but is above them, while we are under them; he can without any or by unſanctified meanes call a ſoul. We read of one con-

Gilleſpy.

Ph. Good.

converted by often ſeeing a deaths head in a ring, another by a mans falling down dead in his ſight; theſe (you will ſay) are not proper, or ſanctified means. Again, by prayer a ſoul may be converted in ſome ſenſe, As

1. Grace may be then given in.

2. In prayer much of the Goſpel may be held out, as to ſinnes guilt, miſery and remedy, and ſo a ſoul may be wrought upon, this is by prayer, but not as ſuch: The ſcope of it being to beg grace, to ſeek a bleſſing on the Word, and ſanctifie that meanes. Further, a ſoul may be wrought upon by a Sacrament-Sermon, or Sacrament-exhortation, or one may be turned from the practice of a particular ſin, and may have his converſion cleared at ſuch a time. Or thus, the time of receiving the Sacrament, may be the time of his firſt ſenſible feeling of grace wrought, yet all this doth not make it a converting Ordinance in an ordinary way, ſuch as in faith may be uſed for that end. No, *Faith comes by hearing*, Rom. 10. 17. which is meant of preaching, as a diſtinct Ordinance; ſee ver. 15. But this is more then we owe the Paper, which doth not affirme (*in terminis*) that the Lords Supper is a converting Ordinance, but only this, that

that the danger is alike of unworthy hearing, as of unworthy receiving, and therefore examination is no more neceſſary to the one, then before the other; there being no examination before hearing, why before the Lords Supper?

1. But this conceit hath no conformity with Antiquity, for the *Catechumeni*, and penitents were admitted to the Word, but put from the other as all men know.

2. Heare a worthy or two in this caſe. The Word goeth before faith, the Sacraments, follow faith learned *Ameſius*. *Peter Martyr* ſpeaks thus in *Engliſh*: Moreover, we muſt preach to thoſe that have not yet heard, or not underſtood. Yet though the impurity and mixture of Aſſemblies where the Word is preached, be to be born with, which Chriſt, and his Diſciples did beare, yet the communion of the Supper ſhould be purer (as I ſaid) for it is a publick thankſgiving for redemption given of them, who do openly profeſſe themſelves Chriſtians.

Ameſius, *Bel. Enerv. tom. 3. lib. 1. cap. 1.* Pet. Martyr *upon* Mat. 18. 17. *Adhæc prædicandum eſt eis qui nondum audierunt, aut certè nondum perceperunt: attamen utcunque feratur impuritas conventuum ubi verbum prædicatur quam Chriſtus & Apoſtoli tulerunt, cœna tamen communio (ut dixi) purior eſſe debet, &c.*

The

## *The nineth Section of the Paper.*

*The ninth Section of the Paper.*

WHat apological reaſon can there be ſhewed to obſtruct or impede the admiſſion of all that profeſſe the faith of Chriſt, though formally, and are not ſcandalous by a manifeſt belying of their profeſſion? The Sacrament is not defiled by their partaking, no more then the Word is by being preacht unto faithleſſe people, and that is no more then the Sunne is polluted by ſhining upon a dunghill. Thoſe that communicate with them are not polluted, or defrauded thereby of the fruit, and efficacy of the Sacrament; neither doth God binde us to dive into other mens conſciences; nor can their fraude, or deceits, or cold, formal profeſſion hurt any beſide themſelves. To God they ſeem ſuch as they are, but of us they muſt be taken for ſuch as they ſeem. In the eye of God they are againſt Chriſt, that are not truly and ſincerely with him: in our eyes they muſt be received as with Chriſt, that are not in outward ſhew againſt him.

(Be-

(Beſide that it was ſaid by *Tully* to be *Cato's* fault, that he was ſo ſtrict and ſevere, as if he had lived in *Plato's* Commonwealth, not in the dregs of *Romulus*:) The Church at no time can pretend to, or hope for perfection of degrees, rarely that of parts. *Jacobs* ladder had ſeveral degrees in it, and all were not of one height, or riſing. The floore hath in it wheat, and chaff; the field corn, and tares; the net good fiſh, and bad; and which I would have more eſpecially taken notice of, at the nuptial banquet was one found without a wedding garment. I keep the Church, ſaith St. *Auguſtine*, full of wheat, and chaff: I amend whom I can, I tollerate whom I cannot: I fly the chaff, leſt I become the ſame thing; but not the floore, leſt I be nothing. Accuſe thou with all thy forces; if they be innocent, thy ventoſity ſhall not hurt them, as being corne; if nocent, the corn ought not to be deſerted for the chaffe. Accuſe them what thou canſt, I, overcome if thou proveſt it; I am victor if thou proveſt it not. If thou prove it not, I overcome, be thy ſelfe Judge, if thou doeſt prove it, I am victor by the judgement of *Cyprian*, who taught that the barn was not to be forſaken for the chaffe. To forſake the Aſſemblies becauſe of

*Contra. Creſcon. l. 3. c. 15, & 36.*

of the mixture, and communion of hypocrites, and evil men I ſhould willingly know, if it be not to revive the old hereſies of *Donatus*, *Lucifer*, *Novatus*, and *Audius*? And to make the Church of the called to be of no greater latitude then that of the elect? whereas many are called, but few are choſen. And as the people may not withdraw themſelves from the Communion upon that pretence, ſo neither may the Miniſter withhold the Communion from them; for can it be thought rational that the holy deſire of a competent number ſhould be unſatisfied, becauſe the greater part is careleſſe, and indiſpoſed to joyne with them? Is not this to eradicate the corne for the tares ſake, whereas rather both ſhould be ſuffered to grow together untill harveſt? And as it is no prejudice to the reſt of the people to communicate with them, ſo none likewiſe to the Paſtor to adminiſter it to them, ſo as he have by publick and preparatory teaching, and as he ſhall finde it fit, and ſeaſonable and meet with opportunities to do it; by private conference endeavoured to principle, and diſpoſe them to a worthy receiving. *Petitur à te cura, non curatio*, ſaith St. *Bernard*, If thou teacheſt, that is thine; if he will not learne, that is his: take

what

what is thine, and go thy way, ſaith the ſame Father. If the watchman cry, and the City will not be warned, their blood ſhall be upon their own heads, he hath delivered his ſoul. Neither was the Paſtor of *Corinth* blamed for admitting thoſe that did eate, and drink unworthily, but they were reprehended that came ſo unprepared; nor were the ſervants checked for bringing into the marriage-feaſt a man that had no wedding garment, though himſelfe were caſt out into utter darkneſſe. I know a man is guilty of every ſinne he labours not to hinder, but then firſt he muſt have a power to impede it; and to ſay a Miniſter is impowered to put from the Sacrament without the party will ſubmit to examination, is *petitio principii*, for that is the thing controverted. And ſecondly, if the matter be neceſſary, and the failer be only in the manner of doing it, the rule holds not, for to crop one eare of a whole harveſt; and to inſtance in one of many caſes, How then could a Chriſtian Prince from a Heathen, for confirmation of a league, take an oath made by his falſe gods? And ſurely, take, eate, and let a man examine himſelfe, and ſo let him eat, being in the imperative, and ſo conſequently commands, make the Communi-

on

on a matter neceſſary, and it is denied by none that the Sacraments are neceſſary *neceſſitate precepti*, if not *medii*. It is true, *Chryſoſtome* that ſo vehemently urgeth all to come, as deeply chargeth Miniſters not to admit known offenders to the Communion; But if one, ſaith he, be ignorant, that he is an evil perſon, after that he hath uſed much diligence therein, he is not to be blamed; for thoſe things are ſpoken by me of ſuch as are known, but this is not our preſent caſe; for perſons openly evil, and ſcandalous, we have before profeſſed that we plead not for; but I ſhall deſire it may be thought upon, whether, or no, while ſome men fear accidentally to loſe or hazard ſoules, they do not more endanger them, and their own ſouls too, by withholding from them the Sacrament, the likelieſt means of full, and perfect recovery of them?

SECT.

## Sect. 16.

*Wherein answer is given to the ninth Paragraph, calling for reasons, and grounds, and containing some other arguments.*

This Section is the largest, yet affords little work for us. There are in it some arrowes well drawn, but aimed at a wrong mark. In much the Paper objects, and then answers it selfe; there we shall not need to meddle, as that the Sacraments are necessary, *necessitate præcepti*; true, so they may be, and yet to be administred in due manner, and with due care. It is still intimated that scandalous sinners should not come; now we might take this for granted, and say no more, but that the concessions look one way, and the arguments another; how shall any be kept back, if the Ministers have no power to impede, unlesse men will submit? no man saith, the Minister (or any other) hath power to impede such as are not unfit. If the unfit may be suspended it is enough; and if not, these the Minister hath §. 16.

no power at all. If ſome be ſcandalous, and unfit as is yielded (*in terminis*) then there muſt be a Judge of this unfitneſſe, which muſt not be themſelves, but the Miniſters; and Church-Officers. But to come nearer to the very words, and order, we can yield no reaſon why men not ſcandalous, (not ignorant) ſhould be kept off, our mindes being to admit all that come not under thoſe qualifications, namely, ignorant, or ſome way ſcandalous; if we could know men to be but formal, (that is dead, and hypocritical) though they were not ſcandalous, they ſhould be kept off, for ſuch are intruders, have no right, and are neceſſarily profaners of the Sacrament; but we cannot ordinarily diſcerne this, though we know that there are many ſuch; therefore we ſteere by another compaſſe.

We ſay further, that the openly wicked only do defile the Sacrament (in the worſt ſenſe,) ſecret ſinners (hypocrites, and formaliſts) in Gods eye, profane ones in the Churches ſight; the firſt draw judgements on themſelves, the latter on others: ungracious perſons cannot actually, and intentionally ſanctifie Gods Name in their approaches to the Lords Table. But if all theſe, and ſuch as theſe

be

be excepted, there will be no dunghils for the Ordinance of the Sunne of righteousnesse to shine upon, and so no fear of manifest pollution.

Again, Gods people themselves may be faulty through negligence; but if Ministers, and godly people do their duty, then though ungodly ones be admitted, they are blamelesse, and the Ordinance may not be null to them, nor polluted; however, if they know such to be admitted, it must needs be a sore burthen to them. Long have godly people in this land groaned (Ministers especially) under this heavy burthen, from which (as they hope) they may now deliver themselves. That which is affirmed here, that a previous exhortation on the Ministers part frees his soule, is to us an unsound position; for we conceive much more required, and incumbent on Ministers, and the Church. There is more required: Why else doth *Chrysostome* bid them deny it to some? If after he have admonished, he admits such as he knows, (or may know) to be wicked, he sinnes against his own soul, by defiling it with other mens sinnes. The people also have somewhat to do on their parts, namely, praying against the toleration of the wicked, besides informing,

ing, and declaring against them that live
loosely, and are inordinate walkers, as
1 Cor. 1. 11 did the house of *Cloe*; why should men
think that publick warning is enough,
while some are not capable of the sight of
the danger shewen, or of performing the
duty of self-examination; others are har-
dened, and will advance through a storme
of the most terrible threats? suspension is
a more effectual meanes, then a bare ex-
hortation to teach men repentance; we
have seen the experience of both. You
will scarce finde one staying away in these
Parishes, where are warnings, but no
other discipline; let not men deceive them-
selves, and others. It is objected that
the Ordinance is defiled no more then
the Sunne is by shining upon a dunghill.
We answer, the Ordinance may be defi-
led, that is, profaned, and abused,
though not corrupted in its essence. The
Sunne is a natural agent, and in a Phy-
sical way cannot be defiled: The Sacra-
ment doth continue a holy, and pure in-
stitution in it self, while it is most pro-
fanely abused. God is dishonoured tru-
ly, yet he doth not become inglorious in
himself, by mens wickednesse: the de-
filement of the Sacrament is this, the so-
1 Cor. 5. 7. ciety, wherein the wicked are, is corrupted,

lea-

leavened, or troubled, as the Spirit ſpeaks; defiled it is unto the wicked through the ſinnes of their ſouls: Yea, unto the godly too, they do become filthy, if they be faulty.

But why do the wicked more defile the Communion then the Word? *Object.*

They may defile the one, and not the other, ſeeing Gods Word allows a viſible mixture at the one, but not in the diſpenſing of the other, as was plainly proved before. *Anſw.*

All that follows about the errors of *Novatus*, and others: The diſtinguiſhing of the Church viſible from the inviſible, the ſtate of the Church here below, &c. We yield all this, and yet can ſee nothing gained upon us thereby; there will be tares among the wheat unto the worlds end, onely we are not taught that tares do ſignifie profane men, but rather hypocrites, ſuch as come ſo near Chriſtians, that we cannot diſtinguiſh them. Gal. 5. 12. Holymour Stocke *on* the ſtate of the Church here below, &c. Mila. p. 30. *By Miniſters continuance and ſuffering wicked men, & not cenſuring them, they may be many ways hurtful, and infect the cleane, and holy, theſe being more capable of the others evils, then they are able to communicate good to them, as health is not ſo communicable, as contagion,* 1 Cor. 5. 6 *Then if they deſire to keep them whole from pollutions, they muſt ſeparate the wicked as ſhepherds, ſaith* Chyloſtome, *ſeparate the infected, and ſcabbed from the whole.*

Tares are very like the wheat in the growing up, as one obſerves out of *Jerome*,* but ſcandalous men are not like beleevers.

* *Goſpel-worſhip.* p. 239.

*Object.* But is it not rational, that the deſire of a competent number be ſatisfied, though the greater part be indiſpoſed?

*Anſw.* Yes, it is fit they ſhould be ſatisfied in a lawful, and due way: But what if ſuch a competent number hath not appeared, when propoſals have been made, upon this ſuppoſition, that ſuch might be found? We know of no godly and well-diſpoſed people within our precincts, but may have the Ordinance if they deſire it, nor is it our deſire to ſtraiten the Ordinance cauſeleſly; we are joyful, when any diſcover a ſerious minding of that holy buſineſſe. The fewneſſe of thoſe that are accepted is either from mens own unfitneſſe, or from their own unwillingneſſe. The truth is, men will have it where they pleaſe, and in what manner they pleaſe, otherwiſe they are not ſo godly, but they can neglect ſo precious an inſtitution. But ſtill the ſtrong hold and place of retreat we finde to be this. If men come unworthily it is to themſelves, the Miniſter can but teach, and warne;

ſo

so doing he needs not fear the guilt of other mens sinnes, for he hath no power to do more. We answer,

1. The zeal of *Chrysostome* and *Ambrose* will rise up against those, who taught not only to admonish, but to keep back. *Ambrose* kept off *Theodosius* an Emperour.

2. The partaking of other mens sins will not be so easily avoided. Can I clear my self by telling one that there is poison in such a cup that will be his death, and yet (be desiring) afterwards give it him? What a folly is this? But the Minister hath no power to do more. That is a question not yet fully resolved. Though the power be not solely in him, yet if it be in the Church-Officers, it is enough; and surely there is a power to that end somewhere, or almost all the learned men in the world have mistaken the doctrine of the keys, from that text, *Mat.* 16. 19. We should confirme this more, but that we finde the paper in a sort granting it. If Ministers have not a power, who have? If there be such a thing to be done, the power is somewhere; shall we raise up Bishops, and their Substitutes out of their graves to lead us herein? Is not the Word Christ enough? Alas,

*See the 3d. Section of the Paper.*

that a duty ſhould be to be done, but none found to do it; a power, but none to act it; keys but no hand to hold them. What a vanity is this? If the Schooles be regarded, they impower the Miniſter, as was ſhewed before. And the Authority we live under, did (and for ought we know does) authorize the keeping back of the unfit, and unworthy. If you ſay, This is granted you, that ſcandalous perſons ſhould not be admitted: We muſt needs ſay, we have obſerved ſuch words often. But how are they made good while this paſſeth ſo current, that a Miniſter hath no power to keep him back that will not ſubmit to his trial, which is here affirmed? If you ſay, He may keep back the ſcandalous, but not whom he pleaſes, or men well qualified; nor is this deſired, or pleaded for; Let coming to this Ordinance ſtand, and paſſe for a Diſciple-priviledge, and Miniſters authorized, and allowed to diſcerne Diſciple-properties in them that come, and we are agreed. Other allegations ſeeme to us to leſſen the care, and take off the activity of Miniſters in caſting out, or turning off the unworthy. The Paſtor of *Corinth* (you ſay) is not blamed for admitting thoſe that eat, and drink their own damnation, but

*See the ſeveral Ordinances of Parliament*

they themselves are reprehended, not he. We grant, he is not there, or elsewhere blam'd alone, but the whole Church, (whose the duty is, and not the Ministers alone) is blamed, 1 *Cor.* 4. 21. This Rod was for abuses among them, and their negligence in this might be one.

*Object.* Again, the servants are not checkt when one is brought in without a wedding garment.

*Answ.* Our Answer is,

1. This is a Parable & so proves nothing, but onely in the scope of it.

2. It is a great Question, whether this be not to be understood of the Preaching of the Gospel, or of the Supper of grace at large in the Word taught, and not of this Ordinance alone? We do not finde that the servants brought in that man, for then they might have been questioned too, and not he himself alone One sayes well, Parables are like spectacles, they help some to see, but others see the worse for them: So shall we, if we build a liberty of coming to the Lords Supper, and an exemption of Ministers from blame upon this Scripture. 'Tis true Ministers must preach Christ freely, bidding all according to the universal tenders of grace in the Gospel. See we not the great-

*Mr.* Phil. Goodwin. p. 125.

*Ne quem à gratiâ Dei excludat, impiis quoque illam & iniquis proponit.* Musc. *in* Isa. *cap.* 55 p. 745.

est

eſt ſinners ſometimes foremoſt in coming to Chriſt? So that the Goſpels way of inviting all ſenſible ſinners, ſuits this parable right well. But ſhould the utmoſt be made of each branch thereof, to advance Sacramental liberty, not onely admitting, but even conſtraining of the worſt might be inferred; and this foundation every one would ſee to be ſandy. The unſealed may be called, or invited, but the uncalled may not be ſealed. We like a free Pulpit well, but condemne a too free Table.

*Object.* Now to ſhut up our reply to this Section. There is a ſerious caveat given us, not to hazard, and loſe our own ſoules, while we are ſcrupulous about others.

We anſwer, we do not (at leaſt deſire not to do) things out of feare, but upon knowledge and perſwaſion of our duty. We know that the unworthy comers do directly (*quoad corruptionem actûs*) defile and deſtroy themſelves; nor is the Sacrament a proper or likely meanes to recover ſuch as we deſire to keep back, but is rather likely by accident to blinde, and harden them more then before. The preventing of mens ſinnes, and damnation cannot hazard our ſouls, but will comfort

*Epiſtle of Jude, v. 23.*

our

our consciences at the last day; under this buckler we fight, and act. 2 Cor. 2. 15

## SECT. XVII.

### *Answering the Queries made in the end of the Paper.*

*I should be glad that some godly, and moderate men might be satisfied in the scruples they have concerning this course, and discipline.* *The beginning of the tenth Section of the Paper.*

§. 17.

If our principles, and practice be mistaken, many things will appeare offensive which are not so. Where are pure doubts, we have hopes our *Apologie* may remove them, especially from godly, and peaceable men. But when we reflect upon these doubts, or queries here made, they seem to us to be rather the hard thoughts of enemies, then the doubts of friends. Scruples are (as we take it) mens doubts in their own way. That which impedes, & intangles my conscience in my own actings, that is my scruple. But whatever these be, (for we are not willing to contend about words) whether objections, censures,

or

or ſcruples, they ſhall (by Gods help) receive ſome anſwer.

## SECT. XVIII.

*Wherein of the firſt Querie, namely,*

*Whether it ſuite with the rule of the Apoſtle,* Rom. 14. 1. Him that is weak in the faith receive you? *Whether it be not judging, or ſetting at naught thy brother, or indeed not owning him as a brother; And ſo contrary to* ver. 1?

*The firſt Querie in the tenth Section of the Paper.*

§. 18. How farre the Apoſtles ſcope is from the buſineſſe in hand is quickly ſeen; He ſpeaks of receiving, and eating, but it is of herbs, not of the Sacrament. He ſpeaks of not receiving the weak to doubtful diſputations; men therefore are not to be called to ſuch exerciſes as may be hurtful to them. Briefly, their receiving is this: Such as were more reſolved, knowing and ſatisfied about the abrogation, and burial of the legal ceremonies, theſe as ſtrong muſt deale gently with Jewiſh converts, who were not of ſo pure a Goſpel-judgement.

This

This languor or infirmity of faith muſt be borne, this is the ſenſe of the place. But leaſt we ſhould ſeeme to decline this Scripture, let it be granted, that beleevers may be weak in other reſpects, and that this Apoſtolical precept muſt not daſht againſt in any practice.

Our anſwer therefore is, that the Ordinance of the Supper is very proper for the weak in faith, being a ſtrengthening appointment. We exclude not (willingly) any ſuch as are weak in the Apoſtles ſenſe, but rather invite, and incourage them. We think our brethren go beyond their warrant, while they take Saints of the firſt magnitude only into fellowſhip. God hath people of ill ſizes; there is the ſame holineſſe, but not the ſame degree of true holineſſe in all beleevers; not the weak, but the dead; not children, but baſtards do we (purpoſely) refuſe. Where we ſee any meaſure of true godly fear, any degree of graciouſneſſe we gladly admit. God forbid we ſhould refuſe the meaneſt as to the world, or in grace: no, we covet the pureſt, and take the weakeſt.

As to judging the other part of our burthen, *Calvin* will tell you, that judging there, is to bring men under our own Lawes. *Calvin on the 14. Ch. to the Ro. ver. 1.*

Laws. We abhor this: we desire to bring men under Christs rules, and Lawes, to finde men able to examine themselves, to be discerners of the Lords body, and that they are desirous of holinesse, and conformity to Jesus Christ; this we do try for, and strive to discerne: we judge not mens hearts, or final estates, but their present condition by their actions. When we act in those matters (according to our callings) we build our thoughts upon mens words, and fruits, by which we are taught to discerne one man from another, and good men from bad; It is Christian and rational so to judge.

Mat. 7. 16, 17.

Who will fear to say, it is a smoaky house, where ordinarily the smoak breaks out at doores, and windows? We desire to feare, and feele the least guilt of evil, which may lie upon us; but as for this pride and contemning which is laid to our charge, we hope the Lord sees us innocent. *Austin* makes it pride to contemne discipline, not to use it: But more of this, when we come to answer the Querie about Lording. It hath been an old designe of Satan, to brand religious courses with pride, as Master *Bolton* observes. He that differences his society, and is not humble enough to be base,

*See Boltons direct. to walk with God. p. 7, 8.*

baſe, is by many deemed proud. To be tender beyond the common courſe, this is to be ſtrait-laced: to be ſullen, rigid, proud, or what you will; but after the way that the world calls pride, have the precious ſervants of God walked, in a holy, not in a humourous ſingularity, as one ſpeakes. It is not ſafe to call good evil. The Lord deliver us from that which ſome call humility. He is truly devoted to humility, that can be content (in this world) to loſe the repute of an humble man, and be thought proud, (as *Paul* and his fellow-Chriſtians were counted fooliſh, weak, any thing) for Chriſts ſake. Pride in judging others is a very foule thing, it concernes all to watch againſt it. We know no better remedy then to judge our ſelves rightly; we ought to obſerve the inward workings of our own hearts, and to have a judgement of faith of our ſelves. He that judges himſelf truly, is moſt likely to judge others wiſely, and charitably. But if the godly cannot perſwade others to think well of them, yet let them rejoyce in this, that they ſo farre know their own ſpirits, that though they be compaſſed about with great infirmities, yet they know, that what they do is not out of pride.

*The Diſcourſe of true happineſſe.* p. 43.

*Mr.* Boroughs *Gracious Spirit*, p. 156.

1 Cor. 4. 10

*Nemo virtuti magis devotus, quam qui boni viri famam perdit, ne conſcientiam perdat.* Seneca, *Epiſt.* 8.

1 Theſ. 2. 5, 6, 7, 8. 2 Cor. 1. 12

Laſtly,

Laſtly, if our ſuſpenſion of ſome from the Sacrament, muſt needs be contemning, yet let me tell you of whom it is; it is of them that contemne Gods wayes, and of no others. Now to contemne ſuch contemners is no ſinfull contempt, and yet we deny that we contemne any: no, we mourne over the world; Refuſing the wicked, may be (we hope) without contemning, but eſteeming of the godly will hardly ſtand without ſuch contemning; as that of *David*, *Pſal.* 15. *ver.* 4. Theſe will not be parted, both ſpringing from a pure heart. Such as are withdrawn from in this exerciſe, are not diſclaimed altogether from being brethren, but look'd upon as offending brethren, at preſent not capable of that which they have a remote right unto.

2 Theſ. 3. 6, 15.

SECT.

## Sect. XIX.

*Wherein the ſecond Querie, namely,*

*Whether this Oeconomy, that ſeemeth to hope, or beleeve nothing, and ſuſpecteth all to be ignorant, or hypocrites, and therefore neceſſarily to come under probation, reſent of that charity, which hopeth, beleeveth all things, and ſuſpecteth not?*

*The ſecond Querie in the tenth Section.*

The Scripture hinted at in this muſt be, 1 *Cor.* 13. 7. Whereon the judgement of ſome learned ones is, that the particulars there are rather to be referred unto God, then to man; but not to ſtand upon that. If we hope nothing, and ſuſpect all, we are uncharitable to the utmoſt, we had then as little love, and wiſdome, as now theſe words, as applied to us have of truth. We know ſome, (yea, many) to be knowing, and hope of divers that they are not hypocrites; there may be reaſons given why perſons may be called to ſome tryal and profeſſion of their knowledge, who are not ſuſpected of groſſe igno-

§. 19. Morton *in locum. p.* 345.

rance; the more remote any are from the ſuſpicion of ignorance, the more forcible will their example be to bring on others of a lower forme: and the more pliant ſuch are, the more will their humility commend their knowledge. The tryall of ſuch may be neceſſary, though not in their ſingle capacity as communicants, yet in the relative, as to the body they unite with, and the work of reformation which the Church is to paſſe under. We have a minde to be as charitable as others, and as we ought to be; but we cannot ſuffer charity, (as much as we love and honour it) to ſwallow up all our duty. Miniſters may be charitable over-much, and are, when they are prodigal of Church-priviledges, (and therein of Chriſts blood,) and when they are ſenſeleſſe in their hopes, as ſome are, truſting all, and trying none: but watchmen muſt ſuſpect, and Miniſters muſt ſave ſome with fear. *Paul* was jealous and afraid, was he uncharitable? It is the praiſe of the Angel of the Church of *Epheſus*, that he had tried ſome; charity hath a garment to caſt upon ſome ſinnes, but no licence, or indulgence for any. True charity (as the ſaying is) is not blind: We are not bound to hope contrary to

Rev. 2. 2

our

our knowledge, and experience; charity when true, is friendly to the love of God (whence it ſprings) and to his wayes, and people; it is not againſt charity to ſuſpect of ignorance and unfitneſſe, when the contrary is no way diſcovered. Men ſhew ignorance of their duty in this very thing, that they refuſe to ſubmit to the tryall of their knowledge in ſo faire a way. We hear much of charity, we wiſh we could ſee more of that which rejoyces in the truth, more then in iniquity. 1 Cor. 13. 6

Some mens charity is ſo great, that if they know a man to be an often ſwearer, or that loves the pot, or ale-bench, or have but over-night, (or lately) beheld him in his ſins, yet if he cry guilty, and ſay he will amend; they can next day beleeve a change in him, and that ſuch a one may be a fit partaker of that bleſſed Ordinance. But (alas!) this is a large charity, which fondly neglects Gods revealed will, and flies to his abſolute power. Men experienced in the work of grace, and repentance will have other thoughts: hell and heaven do not ſtand ſo neere together, that men may ſo quickly ſtep from one to the other. Commonly men fall down before they

stand upright, and when they are down, there is some strugling and striving before they get up. Grace, if we judge by Gods common working, is not like *Jonah's* Gourd, which sprung up in a night. Let us not be over-credulous, and unscriptural in our thoughts and hopes; there may be more charity in in our keeping back, then in our admitting some.

Act. 2. 37
2 Cor. 7. 12

*Et quam veniam hujus contemptus consequeris* Hom. 38. *in* Mat.

1. It is against love to God, whose Ordinance by this credulousnesse is prostituted to many vile persons. They are farre from loving God whose embracing of men is a spurning at their Redeemer, a trampling on the blood of the Covenant, *Heb.* 10. 29. as that text is applied by *Chrysostome*.

2. Love to men requires, that if we see one about to hurt himself, we prevent him, if we can; Shall I permit a man to drink his damnation, and say, I love him? Love must be guided by wisdome; there is little love unto the souls of men shewn by them, who admit all; though they pretend to do this out of love. We take them (say some) to be all Gods people, that will come, and will not debar themselves of so great a good, thus some speak.

*Pareus* will teach those men that the work

work is not good, unleſſe the men be good; but alas, it is not good to them though it be good, and moſt precious in it ſelf. It is that which will content them for the preſent, but undo them (namely, the impenitent) in the end He loves his friend beſt that keeps him to his Phyſicians rules, though it croſſe his preſent deſire. One of note, among other reaſons why unworthy perſons were kept off, proves it to belove to their ſouls.

*Cùm ab infidelibus uſurpentur Sacramenta, eorum uſus non eſt bonum opus. Uſus Sacramentorum eſt bonum opus, quando hunc uſum præcedunt opera moralia, tunc dicitur uſus, aliàs abuſus.* Pareus *in Cath. Uſſin. p.* 539.

3. It is againſt charity to the Church, lying under loſſe, and reproach through neglect of order, and diſcipline: Some ſeparating abſolutely, others ſtaying with grief of ſoul. Walt Stra. to. *de rebus. Eccleſ. cap.* 17.

## SECT. XX.

*Wherein of the third Querie, namely, Whether it ſavour not much of the old Phariſees,* Touch me not, for I am holier then thou; *and reliſh not of that Phariſees ſtanding and praying by himſelfe* The third Querie.

*in the Parable, where* Beza *notes a ſingularity, and ſequeſtring himſelf from the Publican, who muſt ſtand afarre off, which as one ſaith was not* ſupplicatio, *but* ſuperlatio *?*

§. 20. Things ſavour according to the diſpoſition of mens palates. In ſome conditions the beſt, and moſt wholeſome meats have the worſt taſte, 'tis the ſtomake mars the taſte. What taſte have the godly ones with us, that ſo deadly a weed as ranck Phariſaiſme ſhould be ſhread into their pot, and yet their food be ſo ſavoury, that they eat it with much bleſſing of God?

*Anſw.* *Anſw.* Well, Touch me not, &c. This ſaying of the Jewes hath been the old attendant of that common nickname of Puritan, and the very labell of profane lips. But if we may not ſuſpect others (as was thought in the former doubt) of hypocriſie, why are we ſuſpected?

Are we fallen below all good thoughts and hopes? May not our actings proceed as well from the tenderneſſe of our conſciences, and love of holineſſe; as from the baſe over-weening conceit of our own pureneſſe? Surely it is poſſible they may. May not a man be humble in his own

own eyes, and yet be wary about his ſociety in Gods Ordinance? We are perſwaded he may, we ſee no incongruity in either of theſe. Truly we deſire more holineſſe in our ſelves, and others, then is yet attained, and we judge our preſent way conducing to it. When you finde us boaſting of our own holineſſe, condemne us boldly; we wiſh all Phariſees had hypocriſie written on their foreheads with a Sunne-beame, we ſhould ſee many a worldling, and Politician detected then. As to that text of *Eſay*, it is ſpoken (as the beſt think) by the people to the Prophets, who had reproved them for their corrupt worſhip in gardens, and mountaines, *Stand by thy ſelf*, (ſay they to *Eſay*) *come not near us*. Now if the ſpeakers prove to be the people, why are the Miniſters marked (with this coale) for Phariſees? Many like thoſe in *Eſay*'s time ſtand off from us as too holy, and the while blame us for ſtanding off from them as Publicans. The diſtance between us, and others is not of our making, but of their own.

Muſculus on Eſay 65. *ch. p.* 851.

## Sect. XXI.

*Wherein of the fourth Querie, namely,*

*Whether it ſmell not ſtrongly of the ſpirit of* Diotrephes, *that ſought the prehemi-nence, and be not a Lording it over Gods heritage, ſince it tends to reduce every one to an awful ſubjection to his Miniſter, leſt his reputation be blaſted by be-ing repelled from the Communion? This is the more ſuſpected, becauſe not only per-ſons, which they may think they have cauſe to ſuſpect to be of incompetent knowledge, muſt paſſe this trial by examination, but generally every one; not only ſuch, of whom they might be doubtful (and yet in* dubio melior eſt poſſidentis bonam fa-mam, *(as I ſaid before) yet when ſure there can be no ſuch violent ſuſpition, that makes the thing morally certaine, and which onely by the opinion of the Caſuiſts, may warrant the trial, but even thoſe that perchance were more ſuſceptible of Catechiſing the Miniſter, and whoſe ſhe-kels are known to be double to thoſe of the Sanctuary. And to think there is cauſe*

The fourth Querie.

to

*to ſuſpect every mans inſufficiency in point of knowledge is to imply, as the Papiſts have abuſively perverted that of* Gregory, *that while the Oxen laboured, they were all Aſſes that fed by them. It grieves ſome that ſuffrage for Presbytery, to ſee others hereupon to ſuſpect, that it was caſt in like mould with that of Popery, whoſe main (if not only) pinciple was the advance of the power and grandor of the Prelates and Prieſts. As they (among other things) would ſeeme to have a power to damne any man, while they taught a neceſſity* (neceſſitatem medii) *of partaking the Sacraments, as abſolutely medious to ſalvation, and the efficacy of thoſe Sacraments to depend upon the intention of the Miniſter; ſo as it was one Sacrament, where he intended it not, veſting a power in the Paſtor, without any notorious offence to exclude from the Sacrament, impowers him to reject any from the ordinary means of ſalvation, and ſo conclis an awful dependance of all upon him in order to ſubjection.*

*The fourth Querie in the tenth Section of the Paper.*

§. 21. We have tranſcribed the whole; as the other taſted, ſo this ſmells, ſuch hard thoughts we are more grieved to reade, then troubled to anſwer. The ſpirit of

*Dio-*

*Diotrephes* is that which ſeems to poſſeſſe and act us in our way. *Pudet hæc opprobria dici potuiſſe, & non potuiſſe refelli.* Should we ſpread our ſelves upon every limbe and part of this Objection, too much time would be ſpent in anſwering.

But why the ſpirit of *Diotrephes*?

1. Becauſe it deſignes reducing our people into awe.

2. Becauſe all are called to trial, yea, ſuch as are more able then the tryers.

3. Makes the people aſſes.

4. Shapes Presbytery to Popery. This is the *ſeries.*

*Anſw.* Anſwer unto theſe ſeverally.

1. To *Diotrephes* and his Lording power. It ſeems to us that the author is ſomewhat miſtaken in the condition of *Diotrephes.* The text tells us, he ſought preheminence, and the learned tell us, that his ambition rather croſſed *John*, then oppreſſed the people. He was an heretick, and ſought to ſit in the Church above an Apoſtle. *He receiveth not us*, ſaith *John*; any thing over the people above the ſtate of a Biſhop we reade not of in him, ouly he depreſſed *John*; ſo that he was nearer the ſpirit of an Anti-apoſtoliſt, then of a rigid, and imperious Presbyter, as

*See* Eſtius *on the 3. Epiſtle of* John, *v. 9.*

as to the people. But what is it to Lord it over Gods heritage? It is a going beyond Miniſterial power, and infringing the liberties, and priviledges of the Saints.

1. It is a going beyond Miniſterial power. Then if keeping away ignorant, and ſcandalous perſons be not an exceeding of this power, it is no Lording, or imperious thing. That Miniſters are Church-Officers, and have committed to them, as ſtewards in Chriſts houſe, all the myſteries of the Goſpel, is too clear to be denied, or doubted. This Paper yields (ſomewhere) a Miniſterial power as to the uſe of thoſe two keyes of Doctrine and Cenſure, we deſire but Miniſterial power. If we act more, we are deſervedly blamed. We ſhall not diſpute (here) the proper, and proximate ſubject of Church-power, as Miniſters we claime, but what doth belong to Church-Officers without injury to the Church. Now if ſtewards of the myſteries of the Goſpel, it behoves us to be faithfull as to the people s right, ſo to the dignity of the Sacrament. Did we impoſe any thing not commanded of God, or act Biſhop-like in a ſole juriſdiction, we could never avoid this blame. Let Lording fall, ſo rule may ſtand, 1 Cor. 4. 1, &c.

ſtand, ſome ſubjection is due by Gods Word to all godly Miniſters from their people. If when minded of this, they crie out of Lording, this is their own fault, and ignorance of their duty. In a way of ſurmiſing, what godly courſes but may be (thus) blaſted, and confuted? With ſome men all rule is tyranny. Some Anabaptiſts count all Magiſtrates Tyrants, ſo do others all Church-power tyrannie.

Eraſtianiſme, and Anabaptiſme do in this joyne hands. A late godly Writer ſaith, that in *Luthers* time ſome profanely profeſſed, that they had rather live under the dominion of the *Turk*, then where all ſhould be ordered according to the will of God. Shall ſuch thoughts, and ſayings now prejudice Gods wayes? We read that the men of *Iſrael* counted *Solomon* a Tyrant, yet the Queen of *Sheba* admires the happineſſe of his ſervants, and Subjects, he made none of the people bondmen. Yea, he made ſilver to be as ſtones, only he laid a tribute for the houſe of the Lord. But they that cannot diſtinguiſh between pride, and power, between pride, and diſcipline, need ſomewhat to clear their eye-ſight. When the Apoſtle condemnes Lordſhip over the flock, he takes

Ph. Goodwin, *Evan. Communicant.* p. 206

1 Kin. 9. 22. 10. 27.

not

not away government, for that were to contradict *Paul* in three places in one Chapter; the Paſtor then hath rule, but it muſt not be tyrannical. Heb. 13. ver. 7. 17. 24.

2. Lording is an overthrowing of the priviledges of the Saints, and godly; but we ſtudy to preſerve their priviledges, and to raiſe a fence, that they may not be troden down by wilde beaſts, but preſerved in their uſe from evident prophanation. We gather out the ſtones of Gods vineyard? Beſides all that is done is by voluntary agreement, our rules extend but to them that freely ſubmit to them. We excommunicate none, nor meddle with other mens wayes. Indeed we diſcover by our actings what we would draw our Congregations unto; and that while they refuſe to follow us therein, our union with them (in that Ordinance) cannot be comfortable. And this we do as being bound in conſcience to uſe all good means to redreſſe abuſes, and to promote the National Engagement of Reformation. Here now are eſſayes of rule, and order, but no imperiouſneſſe, or uſurpation: When *Moſes* ſtood for the Prieſts Office againſt the pride of *Corah*, and his complices, they tell him, that the Prieſts took too much upon them. Eſay. 5. 2.

Truth

Truth is, only gracious ſpirits are fit to be governed in a Chriſtian, or Church-way. Gods yoke is grievous to the ſons of Belial. *Hinc illæ lachrymæ.* Is any thing put upon men but the light burthen of Chriſts lawes? Is it intolerable to come under the duties of godlineſſe? is there cauſe given to men to crie out of Lording, and blaſting their reputation, when ſo facile a thing is required, as the diſcovery of their knowledge, and clearing of their practices from known wickedneſſe?

*Object.2.* *Object.2.* But all are called to trial, ſuch as excell their teachers.

*Anſw.* *Anſw.* Why not all as well as ſome? Duties of Religion are to be impoſed without reſpect of perſons. It is poſſible (though not ſo uſuall) that the Paſtor may be exceeded in learning, and gifts by ſome of his Congregation, but doth this exempt ſuch from obedience? What if a wife have more knowledge then her husband? ſome particular ſubjects more policy then their governours? will this juſtifie the diſobedience of the one? or null the authority of the other? An humble man may ſubmit to one of meaner abilities then himſelfe; yea then, when they are known, and confeſſed to be ſo; if for no other reaſons, yet to avoid exceptions,

ons, and to encourage others; ſuch as are able, and godly too, do ſeldome ſcruple this, becauſe though they have great abilities, yet they know them not ſo, as to oppoſe them againſt their duty. Again, if the perſons tried be found ſo knowing, it will adde to their eſteem, and not diminiſh it in the leaſt. Among other miſtakes this is one, that our greateſt ſuſpition is of ignorance. Alas, many are better headed, then hearted. We believe, were the truth known among them that ſtand off from us, the greater part ſuſpect their practice, more then their knowledge. For did they live as they ſhould, and as they conceive we expect, the diſcovery of their knowledge of Jeſus Chriſt before a few Chriſtians would not appear ſo formidable a work; yea, ſhould we know any under our charges, or near us, that were ſuſceptible of Catechiſing any of us, we might in policy forbear the calling of them forth, without any other reaſon.

Nay, we could ingenuouſly ſay to ſuch, as once *John* to Chriſt, *I had need to be taught of thee, and comeſt thou to me?* which was the anſwer (as I am informed) of a Miniſter not long ſince to an eminent man, ſubmitting to his trial for admiſſion to the Sacrament. Shortly, we

envy

envy no mans gifts, but wish them more, and their conversation suitable. One saies of the present state of the University of *Oxford*: There have been more Muses heretofore, but never so many Graces as now. We honour Graces above Muses. We finde it to be a doubt among the learned, whether the common shekel be greater, or lesse then that of the Sanctuary? Some make it lesse, others greater; we will not go about to determine this; the allusion (every one sees) reflects upon the particular Ministers: however, we passe it by. There were shekels of gold some, others of brasse, iron, &c. Answerable to these are the various kindes and degrees of mens gifts; not the largest shekels, but the holiest are the best; a little piece of gold is better then a great piece of silver. Knowledge adorn'd with humility, and engaged to advance piety (of whatever measure and content) is after the shekel, and standard of the Sanctuary.

Cor. a Lap. *in* Exod. c. 30. p. 543

*Object.* 3. *Object.* 3. We imply that our people are asses.

*Answ.* *Answ.* We need a paire of tongs to deal with so odious a comparison as this is; let it returne to the place from whence it came; we leave it to Popish Priests, and Episcopal spirits, whose guise it hath been to

to advance themſelves, and depreſſe the laity, and to this end wiſh their ignorance, rather then their knowing much. We maintaine a difference between Officers, and members of Churches; but we freely acknowledge all godly people to be the Lords Clergy; however, we are not ignorant of a more reſtrained uſe of that word in the Ancients.

*Object.* 4. We ſhape Presbytery to Popery, &c. *Obj.* 4.

*Anſw.* Theſe are the dregs of this bitter cup. We ſtand not much upon the ſayings of them that have voted for Presbytery. Perchance ſome voted and acted therein for wrong ends, and their votes might proſper accordingly; ſome we are ſure were once in a neatneſſe to act in that way, who were very unmeet for ſuch a work. *Anſw.*

Laſt of all, that Presbytery ſhould be caſt into the mould of Popery is a wilde fancy, and argues both the corruption of the mans heart, and darkneſſe of his minde that ſuſpects it.

Men that like not the reſtraint of their luſts by any Church-government, muſt crie out of Popery, covetouſneſſe, ambition, Prelacy, and ſuch like, which are but fig-leaves to cover their nakedneſſe.

In a word, a man may say this for Presbytery, though he be not fond of it, that (whatever it be else) it is the strongest barre that ever was set against Popery.

## SECT. 22.

*Wherein of the fifth, and last Querie, namely,*

*Whether this be not halfe way towards the Independants, and symbolize not with the congregational way? For what difference is there between their gathering a Church, and this calleding together of communicants, some of one place, some of another? what material disparity is there between their covenant with the Church, and this admitting none without satisfaction given, and profession made of their sufficiency to the Minister? They admit any to the hearing of the Word, not to the Communion, and such is the method also of the Discipline. Are not both equally guilty of an Allotriepiscopacy, of removing the ancient and markes and confounding of Churches, and limits? And lording in such of whose soules they have*

*The fifth query in the tenth section of the Paper.*

*by no law, nor consonancy to good order, any proper, or special cure?*

*And of a resemblance with the Partridge,* Jer. 17. 11. *which gathereth the young which she bringeth not forth, (as was the ancient, and is still the marginal reading) and of that Magick which some Romanes were slandered with of charming, and bringing other mens fruits into their fields? Consider what I say, and the Lord give me, and thee understanding in all things.*

*The fifth querie of the tenth section of the Paper.*

Here we shall only answer for our selves, though others be charged with us. Independants are no such formidable creatures to us, there are many eminently godly men that lie under that distinction of judgement; we see some imperfection in their way, nor do we know our own altogether free; our present reformation is not the measure of our will, but of our power; though some difference between us and them be professed, yet we look upon them as dear brethren, and desire so to walk, waiting for theirs, and our own fuller satisfaction. We agree in the greater, and differ but in lesser things; we conceive the interest of both parties to be the same, the rule one; so that accommoda- §. 22.

tion is neither ſinfull, nor impoſſible. We are ſo much for peace, that we could (if our hearts deceive us not) go many miles barefoot to meet it. We are very ſenſible of that of the Apoſtle *Paul*, and wiſh others to minde it: *If ye bite and devour one another, take heed ye be not conſumed one of another.* Gal. 5.15. They are ſtrangers at home, and to the times, that ſee not truth and holineſſe loſing ſenſibly and fearfully by our rents.

*Of infant-baptiſme.* p. 228.

Laſtly, we commend the opinion, in ſome branches, of holy maſter *Baxter* to ſerious ſcanning.

*One blow more to Babylon.* p. 21.

Notwithſtanding all this, if our neighbours will ſee how farre we are from compliance with rigid Independants, let them conſult a late book written by an affectionate oppoſite. We leave them to anſwer the confounding of Churches; when we have fully embraced their principles, we will reply to this charge alſo.

In the mean time that which is called diſorder againſt law, and Magick, is but the effect of ſuch ſpeeches, as we have often heard, terming our meeting ſchiſmatical, and ſeditious: but we are aſſured the ſociety is guilty of neither; not of Schiſme, becauſe we ſeparate not from true Churches, but only aime at the Reforma-

tion

tion (if poſſible) of thoſe Congregations we watch over, and in the Countrey about us; not of ſedition, while the preſent authority is for us, (at leaſt not againſt us,) and we no underminers of them, nor are we tumultuous, or injurious: we conſtraine none; that which is done is a voluntary, and free work. If we cannot convince, and ſatisfie other mens conſciences, we leave them to themſelves, nor is there any injury to other Miniſters. We do not clock their chickens from them, but it may be (if it be ſerious enough ſo to ſpeak, as we are in a ſort urged,) we may have hatched ſome egges of their neſt, and this offence (we hope) they will forgive us.

But to anſwer the compariſon taken out of *Jeremy*. We ſhall borrow a like reſemblance from a learned Divine, and ſo end. He ſpeaking to that word of *Peter* ξενίζονται, 1 *Pet.* 4. 4. alludes thus: The henne that hath hatched Partridges or Pheaſants egges, ſeeing them ſoare aloft, looks ſtrangely after them, becauſe ſhe knowes not that they are of a higher kinde. *Mr.* Hoſkins *Dr. of law, in his 7. Serm.* p. 22.

This is the reaſon (ſaith he) why men of the world do gaze, and grudge at ſuch as take a flight ſomewhat above them, be-

cause they are ignorant of this, that they are of a better generation.

We have gone step by step with the Author to the end of his walk. To satisfie the Reader, and more fully to lay open our mindes, and desires as to the use of the Lords Supper;

*These foure following heads we purpose to passe over.*

1. Why not the Sacrament in our own Congregations?
2. Why we seperate not in other Ordinances?
3. What are the Scripture-grounds and proofes for our way, and practice?
4. Some other queries about this busineſſe in the close of all.

## Sect. 23.

### *Why not the Sacrament in our own Congregations?*

§. 23. To open our selves in such points as this,

this, only the law of love and condeſcenſion bindes us, we ſtand not upon termes of policy, and cloſeneſſe, while we have hopes of doing good to ſoules, and therefore anſwer,

It is in ſome, but not yet in the reſt of our Aſſemblies, and this is becauſe there is no fit matter, or rather not ſufficient at home; not that we think all our people uncapable, as is by ſome enviouſly ſurmiſed, and ſuggeſted. No, it is unto ſome more their own unwillingneſſe, then any thing elſe that keeps them off. They that will partake muſt not only be fit for ſuch an Ordinance, but willing for ſuch a work as we deſigne, (*viz.*) Reformation of corruptions, and noting of corrupt members; we know not how theſe Miniſters and people do ſatisfie themſelves, who wholly neglect the Ordinance. We muſt needs ſay, our former corruptions are juſtly puniſhed with theſe interruptions, which are as well the ſinnes, as judgements of moſt places. Moſt particular Churches have been fed (of late) with one breaſt, the other being dry; though we doubt not but the Lord hath ſupplied this to all his, (who is able to make this non-uſe, uſeful, holding forth a crucified Chriſt in the Word, and giving ſoules to

eate, and drink the flesh and blood of Jesus Christ by faith, of which *John* the sixth Chapter, while they have wanted the Sacramental eating) yet we conceive the Word of Christ to be peremptory, and therefore the duty so incumbent on all believers, as upon no pretence whatsoever (if necessaries be not wanting) altogether, or long to be discontinued. One Objection without any long digression we may consider. It is better (saith one) to delay, then to defile an Ordinance; better to delay that we may not defile, then to defile that we may not delay; the delay only opposing the circumstance, &c. We shall more fully answer this in another place.

*See* Calvin *on* Joh. 6, p. 806. *Perperam hunc locum de cæna.*

*Evang. Commun.* 403.

Here in a word, the delay doth more then oppose the circumstance; as it may be prolonged, it doth oppose the command it selfe, time here being of the substance of the command: *Do this as often.* But (to return) whatever others think, we could not satisfie our consciences as to our own duties, without procuring opportunities for them that were godly to enjoy this so blessed an institution: but when this is done, and all serious people may with no great paines embrace this priviledge frequently and purely; they (the gene-

generality) ſcruple that which hath no ſinne in it, namely, the going out of their Pariſhes; a circumſtance which defiles not the action, ſo much as in appearance, while we have profeſſed (as they know) and are ſtill reſolved to return to our places, (as to this Ordinance too.) as ſoon as a competent number ſhall appear fit, and willing to carry on ſo great a work. Some yeares ſince, and before we pitched at *Pyworthy*, this our intendment was ſpoken of in the Pulpit; and the people deſired to diſcover their affection to the work, but not a man in ſome places appeared. Some through worldly fear, doubting State-changes, and revolutions; others (we fear) for worſe reaſons, and a few (as we believe,) wanting zeal, and boldneſſe to go before others in the matters of God. Upon this there being a Church form'd in one of our Congregations, according to the rule of the Word, in the choice of a Paſtor, Officers, and Members, other Miniſters, and people are joyned to this ſociety; for which we bleſſe God, and in which we are likely to walk till we can ſee truth, or reaſon againſt us, which

*The true adminiſtring of cenſures the earth cannot bear it. The thiefe endureth to hear of hemp, as well as unruly luſtfull men to be ſhackled in the fear of being excommunicate. Mr.* Paul Baine *on the* Epheſians. *p.* 293.

which yet is not ſhewen us. But lo, what a duſt doth this raiſe? what rumours fill the Countrey, as if ſome ſtrange thing had happened? how are we become our peoples enemies, and grievous burthens? we complaine not of uncivil diſturbances, (we have found none,) but of hard thoughts, and untempered words; unto which that of the Hiſtorian concerning *Germanicus* may be applied.

* He was hated (ſaith he) and maligned the more violently, becauſe unjuſtly. Inſtead of ſix hundred necks in one man (as one ſaith) to ſubmit to the Diſcipline of the Goſpel, we finde a thouſand mouthes opened by one againſt it, when we obſerve the diſorder of mens ſpirits, and their unthankfulneſſe; the* Divine hiſtory brings to our mindes that paſſion, which was once ſtirred up in the other tribes, againſt the two tribes, and halfe; when they ſuppoſed a ſchiſme to be hatching, yea, broken forth, they cenſure deeply,

* *Tacitus.*

* *Joſhua*, chap. 22.

*And for our much deſired Diſcipline and holy order, was there ever a people under heaven who called themſelves reformers, that oppoſed it more deſperately, and that vilified it, and railed againſt it more ſcurrilouſly? as if it were but a deviee of ambitious Presbyters, that traiterouſly ſought domination over their ſuperiours, and not the Law, and order eſtabliſhed by Chriſt, as if theſe men had never read Scriptures, or will tread in the dirt the lawes of Chriſt, which muſt judge them?* Mr. *Baxter* his Saints everlaſting Reſt, p. 296. 2ª. part.

deeply, and prepare cruelly, but the iſſue was peace at the laſt, the like approbation and bleſſing we hope for, when a good underſtanding is begot. In the mean time, better is diſſention for Piety, then corrupt communion. As to them that traduce, and revile us, did they know how ſweet God makes their gall to our taſtes, they would ſoon grow weary of their reproaches out of very envy. Let no good ſoul faint for men, but eye God, whoſe Word muſt be our Sunne and ſhield; whatever we ſuffer in our eſtates, names, and quiet, we ſhall have him a faithfull debtour, and ſeaſonable pay-maſter.

## Sect. 24.

*Wherein of this, Why we ſeparate not in all Ordinances?*

It is becauſe we are for Surgery, not for Butchery. Phyſicians ſeek all meanes to cure, before they cut off but a member; ſhould not we before we cut down a Church? Here we muſt anſwer them that condemne us for coming ſhort, as others do

§. 24.

do for going too farre, and doing too much. The learned diſtinguiſh of a two-fold ſeparation, namely, poſitive and negative. The firſt we condemne, unleſſe upon weighty and juſt grounds. The ſecond we are acting in, namely, making a ſeparation in our Congregations, not ſeparating from our Churches, but from ſome corruptions in them, in order unto Reformation. So did our Saviour; he lived in unity with the Jewiſh Church in neceſſary Ordinances, but yet ſeparated from it in regard of corruptions in ſome things, as in the waſhings, and miſ-obſervation of the Paſſeover, namely, on a wrong time. Churches are to be made new, as Chriſtians are, by reſtoring that which was loſt. We are not ſo ſtrong, as they ſeem to be, who renounce their Miniſtery, and Congregations, as nullities. It is no ſmall matter to deſtroy Churches and to ſcatter flocks. It hath been matter of repentance unto ſome, the ſeducing of men from hearing in Pariſh-Churches, and teaching them to account their Miniſtery a falſe Miniſtery, and our profeſſors no viſible Saints. It is ſuppoſed by us, that ſome at leaſt of our Congregations are ſound in their eſſentials, and ſo capable of Reformation: theſe we would cure, not deſtroy. We are afraid

Camero *prælect. de Eccleſ.* p. 402.

*Mr.* Hildersham, *on Joh.* p. 167.

*Mr.* Cotton *againſt* Williams, p. 117, 118, 119. *in the* 5. *part.*

afraid of ſchiſme, as of a great ſinne, and work of the fleſh. We profeſſe before God, Angels, and men, that our conſciences tremble at the deſtruction and confuſion of true Churches in the loweſt capacity; we may not (as we conceive) ſafely forſake Aſſemblies, which God hath not forſaken, but is preſent with, in the Word, and Doctrine of ſalvation.

Rigid and abſolute ſeparation carries contempt with it, and rather hinders then furthers the amendment of evil men. The rigid ſeparatiſt hath ſeldome been ſteady, or reſted, till all inſtituted worſhip, and morall lawes of God are ſeparated from. It is the ſaying of acute *Baxter*, Commonly the trueſt opinion lies in the midſt. But more particularly,

1. We ſeparate not, as to the Word and prayer, becauſe a mixture is allowed here, not only in the judgement of the godly learned, as before, but by the example of the Word, and true reaſon, all ſorts have been admitted to both theſe, and neceſſarily muſt, being the ordinary means of begetting faith. Chriſt taught the multitude. The Apoſtles ſent to preach unto the world. The godly have prayed in the preſence of unbeli-

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vers. He gave thanks (which is prayer) in the presence of them all, namely passengers in his ship, *Act.* 27. 35. *Elisha* prayed in the presence of *Gehazi*, as is collected by some of note, from 2 *King.* 4. 33. We may pray for wicked men, which is not denied, then why not in their presence, or with them? To pray for, is more then to pray with; their presence at the duty can be no sinne, while 'tis that they are commanded to do, though at present their own evils make them unable to do as they should. *Peter* bids *Simon Magus* to pray, *Act.* 8. 22. and yet he saw him in the gall of bitternesse.

Dr. Gouge *in his whole armour.* p. 216.

Lastly, that which is lawful in it self, and the duty of all men, may be done any where, or in the presence of any; but so are prayer and hearing.

2. As to Baptisme, we suppose our Churches to be true, but sick, and corrupt: the truth of some of them (as to their essence) we think we can prove. A Church may be in a Parish, as well as in a Countrey, or City, (as *Ephesus*, *Corinth*) yea, as well as in the world. We do not say

*Disciplina cum verbo & Sacramentis conjungi solet ab optimis Theologis in Ecclesia Dei notanda: quamvis non sit nota simpliciter essentialis & reciproca, (sicut neque reliquæ duæ) ad completum tamen ecclesiæ statum necessario debet adesse.* Amef. *Medul. Theol.* c. 37. p. 284.

ſay our Aſſemblies are Churches as Pariſhes, but that they are Churches in Pariſhes: and in that ſenſe Pariſh-Churches. They are Churches, as having the matter and forme of Churches, but not without great diſorder at preſent. We are willing to diſcuſſe in another fit place this queſtion with our brethren otherwiſe minded, Whether the Churches of *England* be true Churches (becauſe it is the hinge of many other controverſies?) and we will undertake to prove that ſome are, which is enough where all are denied for matter & forme true Churches.

We ſuppoſe the Controverſie would quickly be ended, were the characters of viſibility agreed on. The Word and Sacraments have paſſed as notes of a viſible Church, in the judgement of *Auſtin*, *Calvin*, *Zanchy*, and almoſt all good Writers unto this day; and although we may and muſt allow diſcipline to have a place in the definition of ſound, and healthy Churches, yet to put all, or moſt upon this one, is unwarrantable, & unreaſonable. *Ameſius* ſpeaks ſomewhat to the purpoſe, and (as we conceive) fully and truly, to whom we remit the Reader. Men profeſſing holineſſe and not contradicting their profeſſion are the proper matter

ter of a true visible Church: but such our Churches have, though not only such, which the Apostles Churches had not. The forme of a Church is the union of the body with Jesus Christ, which is (visibly) by living under Gospel-Ordinances conscienciously dispensed; the forme of a man is the union of the soul and body together. Ordinances are the ligaments that tye Christ and the Church together. Now the means cannot be denied to be with us, no, nor the effect of the meanes, therefore with us is the forme of visible Churches. Now (having a little cleared our supposition) upon this account it follows, that all infants borne in our Churches are to be baptized. For Congregational Churches (as they are called) do baptize all their infants, we follow in this the same ground and principle. If any object that sundry of the Parents are ungodly, whose children we baptize; We ask, whether they can deny baptisme to the childe of any member, (how offensive soever) before the sentence of cutting off passe upon him? These supposed wicked ones whether (as carnal or prophane) are not excommunicated, what therefore should hinder their childrens baptisme? Besides,

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the children are not baptized in their right alone, but in the Churches: Where the childe is borne a member, being holy (federally) by birth and therefore to be baptized. We look to see so much as may perswde us in charity to take a mans profession to be serious, before we think him fit to come to the sealing, and distinguishing Ordinance, a remote right may serve to bring in his childe, but a nearer right (*in actu primo*, (as the learned speak) that is present, and visible) is necessary to a mans self.

*Mr.* Perkins *on* Gal. 3. *ch.* 2. *vol.* p. 284.

While a father is sequestrable, or sequestred, his sonne hath the right of an heire. Under excommunication it self (as some think) it being for the souls good, there remaines (so terrible as it is) some dormant, or virtual right still: and therefore it is a question, whether formal excommunication of the Parents, do cut off the seed from all Church-priviledges? Charity may embrace the childe in some one initial Ordinance, when it cannot embrace the Parent in all.

*The Lord deliver us from this medicine of our dissensions, that we be not made so to agree* (viz. as Hooper, *and* Ridley *in the prison, yea, that we be not soder'd together with our own blood.*

*Mr.* Burroughs *on* Hosea p. 131.

But to close this. We are not of those that take delight in making differences among

the godly more wide, but (as equally tender of peace and holineſſe, of unity and piety:) do humbly deſire all profeſſing religion in earneſt to lay to heart Satans, and profane mens advantage by the Churches diviſions. *O pray for the peace of* Jeruſalem, *they ſhall proſper that love it.* But alas, inſtead of prayers, fightings. The godly were better friends when they enjoyed leſſe liberty: but this doth not pleaſe God, nor become his children: our fear is that if the godly unite not under mercies, God may bring together by ſome common calamity.

## SECT. XXV.

*Wherein the Scripture-grounds and proofes for our way and practice are held forth.*

§. 25. The texts which contribute more or leſſe to warrant our practice, are theſe among many others, 1*Cor.*14.40. *Jer.*15. 19. 2*Theſ.*3.2. 6, 14, 15, *verſes*, 1*Cor.* 5. 11. *Mat.*7. 6. 1*Cor.* 11. 27. unto the end, compared with *Jude ver.* 23. 1*Tim.* 5. 22. *Heb.*13. 17. 1*Pet.* 3. 15. 2*Chron.* 23.

23. 19. *Joel* 3. 17. *Nahum* 1. 15. *Zach.* 12. 21. Unto all theſe, And

1. Unto, 1 *Cor.* 14. 40. *Let all things be done decently, and in order.* This is a general rule ſerving unto the worlds end, to direct the Churches in matters of outward worſhip, whereof this of admiſſion to, and excluſion from the Lords Table is one; ſuppoſe now we had no particular warrant from Gods Word to beare us out, yet if our courſe be holy, and orderly, it hath warrant from that general rule. *The firſt Proof.*

Courſes that have an excellent, and holy uſe in the Church, may be juſtified by this text (being well managed againſt all the world. It is confeſſed by one, and it is the minde (we beleeve) of the moſt moderate, and ingenuous of our adverſaries, that it were a glorious and comfortable thing, if none but holy perſons did draw neer to this holy Table. We aſſume, But a general rule will beare up a glorious and comfortable practice in the Church. He ſayes (in another place) that it is the Miniſters miſery, that he muſt admit all. This (muſt) is without either command of God, or man. If it ſeeme neceſſary, but yet a miſery, and they (the Miniſters) ſenſible of it, why *B.* Abbot *againſt Church forſakers.* p. 116.

embrace they not with joy the liberty now given to exclude the unworthy? He is not ſenſible of his miſery, that embraceth not the remedy. It could not be a miſery but as it is ſinne; and if a ſinne to admit all, as undoubtedly it is (as our Congregations are) a great one, then Gods Word muſt warrant the excluſion of ſome. If a miſery, why doth not the ſenſe of this miſery ſtirre up men to act in courſes of reformation? But they will tell you, they want a command from men, and therefore cannot do as they would. This is but a ſhift of unwilling mindes. Is not Gods Word our rule, giving a command for all Goſpel-duties? We will not undertake to ſpeak the minde of the higher powers in this matter; only this we beleeve, that they give more liberty then is taken, and we hope they will ſatisfie the juſt deſires of the godly in this thing. The Magiſtrate doth command Miniſters to do their duty, but leaves them to the Word for their rule. There be Ordinances of Parliament (which are in force while the ſame Parliament ſits that made them) which do authorize the keeping back of all ignorant and ſcandalous perſons. It is not good to father our own corruptions, and unwillingneſſe to the

work

work of reformation on the State. Let not Miniſters ſay they want authority, while they have the authority of the Word. Let us aske the learned, what other warrant, or authority, beſides the general rule fore-mentioned, had the Ancients for all their wary diſcipline, and ſeparating, and diſtinguiſhing orders about the Lords Supper? No particular warrant from the Word (we are aſſured) as to their orders of Penitents, and courſes about them.

The Text then, 1 *Cor.* 14. 40. will yield this Argument.

Where is no due order in Sacramental adminiſtrations, there Gods Word is not obſerved; But where all are admitted there is no order: Therefore in the admiſſion of all Gods will is not obſerved.

The *Major* is very clear; Gods Word commanding order, it cannot be obſerved without it.

The *Minor* may be further proved.

Where there is mixture, and confuſion of good and bad fit and unfit, there is no order. But where all are admitted is this mixture. *Ergo.*

We do not well ſee what can be denied here.

Laſtly, as the courſe which others walk in is contrary to this rule, ſo ours is according to it.

Which may be thus drawn out:

That courſe, and way which doth naturally, and directly tend to ſet up order, and holineſſe in the Church, is warrantable by this text;

But our way doth ſo tend.

The *Minor* is thus proved.

Where only ſuch are admitted, and all ſuch are admitted as can challenge right to the Sacrament by the Word of Chriſt, there due order and decency are obſerved.

But ſo it is with us.

Therefore with us is a direct tendency unto holy order and decency.

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SECT.

## SECT. XXVI.

*Wherein of that text*, Jer. 15. 19. If thou takeſt forth the precious from the vile, then ſhalt thou be as my mouth. *The ſecond Proof.*

§. 26. Not to mention variety of interpretations: it may be otherwiſe worded thus: If thou ſeparate the flexible, ingenuous, and godly Jews, from the hardened, profane, and obſtinate.

This is moſt likely to be the truth, becauſe he ſpeaks of perſons, not of things; not of graces, and corruptions, but of men, namely, precious ones, and vile ones, for he ſaith (them, namely men) in the next words. What by taking out? This is a Metaphor alluding to Goldſmiths refining mettals, taking the heavieſt from the lighter; the heavieſt mettal being pureſt. Some give the ſenſe in this manner: If thou ſeek to win the good from the bad. Others thus, If thou wiſely make a difference between the prophane, and godly. Now there is a threefold ſeparation, as ſome diſtinguiſh.

1. Miniſterial, or Doctrinal, which is twofold.

1. In preaching, which is called a dividing the Word aright.

2. By preaching, namely, when by Gods bleſſing the Word preached converts ſome, and ſo ſeparates them from the world, or men uncalled.

2. The other kinde is Practical ſeparation, this is when in ſome things of converſation we turne from ſome men; of which the Apoſtle, 2 *Tim.* 3. 5.

3. The third kinde of ſeparation is Eccleſiaſtical, which is properly the act of the Church, or its Officers. This is alſo twofold.

1. When a company of men do ſeparate from an Idolatrous Church, (as we from *Rome* juſtly) and do make another Church; of this, *Rev.* 18. 4. and many other Texts: This the learned call a poſitive ſeparation.

*See* Camero *de Eccleſia.* p. 402.

2. Another is when a Church doth ſeparate from the ſcandalous members of her own body, or ſeparate ſuch as are ſcandalous from her; This hath been, and may be practiſed, being grounded upon this, and other texts of Scripture; as, 2 *Theſ.* 3. 6. of which hereafter. This is termed a negative ſeparation, in a Church, not from it. This is our caſe, we ſeparate only in that wherein thoſe ſeparated from

from cannot lawfully joyn; the lawfulneſs of this is contended for by this, and many other Scriptures. The text in hand is by many taken as ſpeaking only of doctrinal ſeparation in preaching; but this cannot be: for the following words are expreſſed for more, for a practicall ſeparation at leaſt: *Returne not thou to them, let them come to thee*, that is, walk thou *Jeremy* in a right way thy ſelf, and draw as many to thee as thou canſt. He ſpeaks of making, and maintaining a perſonal ſeparation, as to ſome things of God. He ſpeaks of ſeparating perſons.

Further, if the opinion be true, that the text alledged allows only a doctrinal ſeparation in preaching, and denies any other, then Excommunication falls, and all the Religious practices of the Ancients (who make divers ſorts in the Church, as hath been ſhewn) muſt be, and are condemned. It hath been a rule in expounding Scripture, that we muſt not limit it, and ſtraiten it, when the Spirit leaves it free, and general; now they do limit for their own ends, who will have it ſpeak only of differencing mens ſpiritual eſtates

*The Miniſters of the Goſpel, and New Teſtament ought to make difference between the godly and wicked, as much as in them lieth; to accept and receive the one, and to reject and exclude the other from the publick prayers of the Church, & from the ſacred Table of Chriſt; hence is the command to the Church of* Corinth,

*and to the Paſtor, as the principal man. Adds theſe texts, 2 Cor. 5. 13. Jer. 15. 19. See this and more in that learned, & godly man Mr. Stocke, in his Commentary on Mal. p. 129, & 130.*

eſtates by preaching. Who knows not that Church-cenſures were under the Old Teſtament, and that there was (then) an Eccleſiaſtical ſeparation, or caſting out, but that the love of carnall liberty makes men forgetful? But to ſumme up this text alſo.

That which God commands is our duty.
But God commands more then a doctrinal ſeparation in applying the Word.
Therefore more is our duty.

The *Minor* is proved in the opening of this text, and by the reaſons given upon it. What reaſon, and cauſe we have to make ſome ſeparation in our Aſſemblies, the whole land ſaw, (the godly party we mean) in every corner of it, as doth appear by their petitions, and the Parliaments orders, and acts upon them: and truly he that ſees it not neceſſary at this day, is not a little blinde; now if ſome ſeparation muſt be made, then examination and ſuch like proper meanes muſt be alſo.

SECT.

## SECT. XXVII.

*Wherein of* 2 Theſ. 3. 2,6,14,15. *verſes.* *The third Proof.*

§. 27.

He ſpeaks of wicked men (*verſe* 2.) which he will have noted, (*verſe* 14.) that is, cenſured, as is plaine; and that not as to civil converſation only, for herein more liberty hath been, and may be taken, as hereafter may be ſhewn. The beſt Divines do expound *verſes* 14.15. of Church-cenſures. So by *Auſtin* of old, ſpeaking touching mixture in the Church: This may be, provided that Church-cenſures be not neglected (ſaith *Auſtin* alledging the Words of our text.) So by many choice ones of latter dayes. Here is firſt a character of ſome falſe brethren, unreaſonable wicked men; then a command, (*ver.* 6.) to withdraw, and after to note, and have no company, *ver.* 14. which by the following words we are conſtrained to underſtand of ſome excluſion from fellowſhip in ſome Ordinances, or act of Church-communion.

1 Cor. 5. 10 *Ità ſanè, ut nec emendationis vigilantia quieſcat corripiendo, degradando, excommunicando, cæteréſque coercionibus licitis, &c.* Aug. *lib.* 4. *contra Donatiſtas.*

Note, that is, put a marke upon him, that he

he may be aſhamed: *Non ſignificatè ſed ſignatè*, as *Eraſmus*, and others. What ſhould this black mark be? Is it caſting out by excommunication? No, that is too much at firſt, the excommunicate is to be accounted as a Heathen, not as a brother. What, is it only by leaving his ſociety in civil things? No, that is as much too little, and hardly to be done, ſuch may his relations be. Therfore meant of withdrawing *in ſacris*, namely, in holy things. Thus judge the beſt, and ſoundeſt Interpreters. Some cenſure; either the greater, as Excommunication; or the leſſer, as Suſpention from the Lords Table muſt be. It is noted as a puniſhment to be in the ſight of the Church, ſuch a noting, and withdrawing, as tends to the ſhaming, and reforming of ſcandalous and miſſliving brethren. Suſpenſion from civil ſociety, is leſſe ſhaming. But to end this text.

1 Cor. 5. 13

*Dr.* Sclater 1 *Theſ.* 2. p. 284.

Noting offending brethren ſo as to ſhame them, is holy, and neceſſary.

But ſuch is our ſuſpenſion of miſſliving men.

Therefore holy and neceſſary.

That it hath, and doth humble, experience proves. What noting, or ſhaming

is

is there, or can there be in general caveats, and warnings? who ſees not that the groſſeſt men take neither ſhame, nor warning by them.

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## Sect. XXVIII.

Wherein of theſe words: *If any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch a one no not to eate,* 1 Cor. 5. 11.

*The fourth Proof.*

§ 28.

We will not cloy the Reader with authorities of moſt learned, and holy men, which might here be multiplied. The Centuriſts apply this text to the Sacrament, that he will not have meat taken; this belongs to Diſcipline (ſaith *Toſſanus* upon the place.)

*Centuriſts, lib. 1. cap. 2. p. 275. Atque ità excluduntur à communione Eccleſiæ.*

Others are as expreſſe, as *Martyr*, *Beza*, who defends *Aquinas* in this againſt *Eraſmus*. This text affords an argument (which way ſoever taken) againſt admiſſion of drunkards, and ſuch like to the Sacrament.

*Beza in his Annot. in locum. p. 526. Quantò magis convictu ſacro,* ſaith Pareus *on the place.*

If by eating you will underſtand common bread, then it followes *à minori*, from the

the leſſer, to the greater, that if we may not *eat* common, much leſſe ſacred bread with ſuch men. But,

3. If we take it for Sacramental eating, then we have an Apoſtolical injunction, againſt the coming of ungodly ones to the Lords table, and by conſequence an allowance of ſeparation as to ſuch, and of trial in order to it. Now that this is the true meaning of the words, is to be proved many wayes.

1. By the context, for the whole Chapter concernes Church-fellowſhip, and cenſures.

It is about caſting out of the Inceſtuous perſon, as every one ſees; marke theſe words which follow immediately (*Do not we judge them that are within?*) then he ſpeaks of judging, that is, of a Church-cenſure; therefore inferres as a concluſion, *Put away from among you that* (or the like) *wicked perſon.*

2. It may be proved by theſe reaſons out of the text.

1. If meant of common bread, then this abſurdity followes, that I may not ſit at an ordinary, or dine, or ſup any where, if any ungodly man be preſent; what a ſnare will this be to mens conſciences, conſidering that we account all brethren

thren (in a larger ſenſe) that profeſſe Chriſt? ſo that it muſt ſend us out of the world, and put us to borrow *Novatus* his ladder.

2. He means not the withdrawing of civil ſociety by particular perſons in a private way, but of the Church; for to them he writes; therefore meant of Church-eating.

3. The nature of the recited ſinnes ſhew that he intends ſcandals calling for Diſcipline, and coming under the like cenſure with inceſt.

4. He had ſpoken of keeping company before, therefore (*eat not*) containes more then a denial of civil converſe.

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## SECT. XXIX.

*Of* Matth. 7. 6. *Give not that which is holy unto dogs, neither caſt ye your pearles before ſwine.* *The fifth Proof.*

The conceit (here) of ſome is, that this is meant of preaching the Goſpel unto the Gentiles, but much beſides the marke. Some reſtriction we read of, as §. 29.

to

Mat. 5. 10. to going into the way of the Gentiles; but
Act. 13. 46 this was but for a time, afterwards we reade, *Lo, we turne unto the Gentiles*; this fancy evacuates the text, and makes it to be as a Bee without a ſting. Others will have the words to be meant onely of thoſe that be open perſecutors, or of dogs, by a legall cenſure, namely, ſuch as have been proved, and judicially ſo made, which they do ſuppoſe none to be (*in actu, vel potentia,*) becauſe Church-government is unſettled. There is ſome truth in this laſt, but (yet) as it is urged by ſome it is but a ſhift: The truth (that we grant) is, that every private Chriſtians Cenſure does not make a man to be a dogge, but the ſentence of ſuch as have ſome power from Chriſt to keep back from an Ordinance; but the ſhift is this, That becauſe now gouernment is unſetled, therefore none may be taken, or lookt on as ſuch. This we cannot cloſe with; we beleeve that Miniſters of the Goſpel may act by vertue of their commiſſion from Chriſt, upon their own knowledge or conſcience, as to cenſuring, by not admitting ſuch as are ſcandalous. Do prophane men ceaſe to be dogges, becauſe there is not a compleat Judicatory to judge them? No, they are ſo voted by

the

the Word, their ſinnes, and contempt of Gods wayes make them ſuch, the Scripture interprets this expreſſion to ſignifie men of a profane life. See 2 *Pet.*2.18,19, 20,22. *Prov.*26.11. *A dogge turneth to his vomit, and ſo a foole to his folly*, that is, a wicked man to his ſinne. Now if the will of Jeſus Chriſt be, that this fountaine be kept pure, as *Chryſoſtome* ſpeaks, that is, that the precious Ordinance of the Lords Supper be not proſtituted unto men of vicious lives, then our endeavour to keep off the unfit, is fully the minde of Chriſt too, But the firſt is true; Therefore, &c.

Laſtly, where none are kept back, where no courſes of diſcipline are acted in, but preaching alone, there this Command of Chriſt is not obſerved at all.

It is cleare that the Sacrament is holy, and that vicious men are ſwine, then to give them the Sacrament is to prophane it, which ſhould not be given way unto. But,

See more of this Text, *pag.* 42.

*Object.* It is objected by ſome that the Word preached is a pearle too, and upon this account not to be preacht unto ſwine. *Object.*

*Anſw.* The word is indeed a pearle, *Anſw.*

and ſome men are ſo ſwiniſh, and dogged, that this text will warrant our ſilence toward them, but the objection is weak; for *non eſt eadem ratio*, as we ſay, the reaſon is not the ſame; For though the Word, and Sacrament be both jewels, yet the one is neceſſary to converſion, to make them that be ſwine to become ſheep; and dogges, lambs: but of this before. So then *ſancta canibus*, is a harſh diſcord to that ſweet note of the Ancient Church, *Sancta ſanctis*, namely, holy things to holy men.

## SECT. XXX.

*The ſixth Proof.*

*Of* 1 Cor. 11. 27. *unto the end of the Chapter, compared with* ver. 23. *of the Epiſtle of* Jude.

§. 30. Many things for our purpoſe may be drawn hence. In the former text there is a fiery danger repreſented, and detected in unworthy receiving. In the other text a duty towards them that are apt to runne into this danger, and to neglect their warning. In that the Apoſtle would have

have men to examine themſelves, and ſo to eat, he ſhews, that ſuch as do eat worthily muſt be people of knowledge, and grace; for ſuch onely can, and will examine themſelves. So that if ſelf-examination be neceſſary to go before receiving, then ſuch as do not, or cannot, ought to be excluded; and the danger being ſo capital, there ſhould be a preventing thereof in others to their utmoſt. Now it is very certaine that a natural man, an ignorant, impenitent perſon cannot prforme his duty of examining, therefore all ſuch ought to be excluded. That which we examine for (as to one principall part) is, whether people can examine themſelves? which we are aſſured many cannot do, who yet are left by many Miniſters to themſelves, and deſire ſo to be. Upon this ground infants, fooles, and mad men are not admitted, becauſe unable to examine themſelves; now ſuch as be wicked men cannot be (rationally) ſuppoſed either able or willing to try, or judge themſelves, they are ſpiritually fooles, wanting that prudence, patience, and ſelf-ſuſpicion, which are the principles of this examination; they ſuſpect neither good abſent, nor evil preſent, but are full of falſe confidence,

and Laodecean ſecurity. How ſhould a natural man be willing to ſuch a work? He that lives in ſinne, and is unconverted, hath no principle to walk in the wayes of God freely; he may play the Ape, and do (as to outward works) what he ſees others do, but as for diſcerning in the Ordinance, or ſearching his own heart before, theſe are things far above him. We do then our own work, not other mens, while we try their fitneſſe, and capacity to examine themſelves.

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## Sect. XXXI.

*The ſeventh Proof.*

*On* 1 *Tim.* 5. 22. Neither be partakers of other mens ſins.

§. 31. Other mens ſinnes becoming ours, will prove as terrible to our conſciences, as any originally our own. The evaſions applied to this text are many. We are not partakers of other mens ſins, (ſay ſome) while we exhort the unworthy not to come, ſetting before them the danger of ſuch coming; which is all that lies on us to do. But we ſuſpect the inſufficiency

ency of this excuſe. If a Miniſter be ſilent and do not reprove the ſinnes of his Congregation, he is guilty by ſilence of their ſinnes, this is truth. But yet though ſilence makes guilty, yet bare reproving doth not make innocent, becauſe not our full duty. A Miniſters reproving & binding the impenitent in the Congregation by denunciation of Gods judgements may clear him (*ad hoc*,) or as a Preacher, but not as a Ruler or Steward. For if the ſame Miniſter ſhall looſe the ſame men by giving them the ſeales of the New Covenant, which is in effect to tell them, that they are Saints intereſted in Goſpel-priviledges, and promiſes, or juſtified perſons, we muſt fear that the guilt which was thruſt out at the fore-doore, comes in again at the back-doore.

It muſt needs be, that Miniſters obſerving the ſtate of their flock, ſhall, and will finde, and know among them ſome that are very ſottiſh, worldly, and wicked: now are they not guilty of theſe, or ſuch mens ſinnes, when they admit them, knowing them to be in the gall of bitterneſſe, ſo far as fruits can ſhew it? In the text we are upon, the Apoſtle ſpeaks of Ordination of Miniſters, wherein by not examining the perſons to be ordained, guilt

is contracted, and this is when that great work is done without examining, or proving, As 1 *Tim.* 3. 10. then it is sudden. In like manner the giving of the Sacrament is sudden, and guilty, (though but once in a yeare) where no difference or trial is made of them that come; but as in *Jeroboams* dayes, he that would might be a Priest, so he that will (though of the baſest of the people) may be a gueſt at the Lords Table; men may put all this off, by thinking the fault is is not theirs, while the act is other mens, but other mens ſins may be ours. As in civil Judicatories there are Principals and Acceſſories, ſo before God there will be too and *non-examiners*, are Acceſſories before the fact.

SECT.

## Sect. XXXII.

*On* Heb. 13. 17. *Obey them that have the rule over you.* 1 Pet. 3. 15. *Be ready alwayes to give an answer to every one, that asketh you a reason of the hope that is in you, with meeknesse and feare.* The eighth and nineth Proofes.

§. 32. We joyne these together that we may be the shorter. Here are two famous Apostles appearing for us, the one requiring confession of faith even before enemies; that which we desire in order to mens discovery of their knowledge, is but in effect the confession of their faith, or an answer, or reason of their hope. Now if this were to be given before an enemy, then much more, and easier is it to be made before friends: Such as desire to be helpers of mens faith, not upbraiders of their weakness.

Not expecting more submission from any, then they (hope) to shew meekness, and gentleness to all.

As to the other text, *Obey them that have the rule over you.*

They that would conſtrue it of the Magiſtrate; forget themſelves very much; for though they be Rulers in a true ſenſe, yet the Apoſtle could not mean ſuch here. He ſpeaks of actual Governours at that time. Now were there any (then) that did watch over the ſoules of beleevers? Were they not enemies to them, and their faith? But now if we take Guides, and Rulers to be Miniſters, (which is the opinion almoſt of all Expoſitors) then theſe things will follow.

1 Theſ. 5. 12. 1 Tim. 3. 5 4. 11. 5. 17.

1. That the people under them muſt be ruled and governed by them, for the title of Rulers enforceth duty.

2. Miniſters muſt give an account of them, which cannot be well done without taking knowledge of their eſtates.

3. They muſt not only preach and exhort, but do all elſe, which may conduce to the peoples ſalvation.

4. If people obey not, they hurt themſelves two wayes:

1. By ſinning directly againſt this command.

2. By ſadding their Paſtors heart, and ſo leſſening their profit by his Miniſtery. All theſe are applicable to our purpoſe, urging activity on the Miniſters as well in diſcipline as in preaching, and calling

calling loudly for compliance from the people.

## Sect. XXXIII.

On *Lev.* 13. 5. 2 *Chron.* 23. 19. *Joel* 3. 17. *Nahum* 1. 15. *Zach.* 14 21. The 11th 12, 13, 14, & 15. Proofs.

§. 33. These Texts, (*Lev.* 13. 5. 2 *Chron.* 23. 19.) have an equity in them, which is *Argumentative.* May none enter the gates of Gods house being unclean in any thing? then still there need Porters in Gods house to keep out men morally uncleane; shall we be lesse tender in the substance, then they were in the type, and shadow?

That of *Leviticus* shews that the Priests were made Judges of the peoples fitnesse, as to the legal qualification: then may Ministers try and discern (by vertue of this) of mens fitnesse for spiritual communion.

*Priests, and Prophets under the Law ought to reject and exclude, much more they in the Gospel; that which was not tolerable then, cannot be now. Holy Mr.* Stocke, *p.* 130. *on* Malachi.

Lastly, these Texts, *Joel* 3. 17. *Nahum* 1. 15. *Zach.* 14. 21. All these are against the impure, and horrid mixtures, which in

in our dayes are without sufficient check in most Assemblies. God hath promised this happinesse unto his people under the Gospel, that there shall come no more into them the uncircumcised, and unclean; *So shall you know that I am the Lord your God dwelling among you*, Esay 52. 1. Now if strangers, and men of *Belial*, (that is not enduring the yoke of Christ) shall still be mixed (knowingly) with Gods people, How is this promise made good? The times of the Gospel will never appeare pure and Gospel-like, while this is unredressed: and he that suffers such to passe and stand approved in the fellowship of the Gospel, will be found one day a back-friend to holinesse. God looks now for a more real and spiritual people, and will not own such for his people as are graceless, whatever their profession may be. *Camero* observes well, That in the Old Testament they that were Jews without, though inwardly, and really prophane, yet they were called Gods people: but (saith he) in the New it is not so found; because the present state is more spiritual. The name or title of Gods people

See Mr. *Caryll* in his 5. Vol. on Job, p. 85.

Camero, to 3. p. 538, 539. *In populo Novi Test. Deus omnia voluit esse spiritualia, & realia. In Novo Test. nusquam populi Dei nomen tribuitur prophanis, & impiis hominibus, utcunque extrinsecus nomen Christo dederint.*

ple is never given to wicked men, though they profeſſe, unleſſe by anticipation, as *Act.* 18. 10. Here is an end of the texts, which conclude poſitively for our endeavour, and practice in gathering and diſtinguiſhing our Communicants by examining. What all theſe lights will do, being ſet up together, who knows?

There remaines yet a fourth propoſal, which we intend to finiſh in a few Sections; and ſo an end of this diſcourſe. Three heads are intended. Of

1. Arguments.
2. Objections.
3. Queries upon the whole buſineſſe.

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## SECT. XXXIV.

*Wherein of ſome Arguments, as ſeconds to the Scriptures alledged.*

§. 34. We ſhall ſpeak here of convincing Arguments. In the next of moving and perſwading. That there ſhould be examination, and differencing of men in order to the reformation of an undiſciplined Church, and prevention of unworthy receivers of the Lords Supper, This may convice: 1. Be-

1. Becauſe this Sacrament belongs only to godly ones: all admitted upon good grounds are ſuppoſed to be ſuch (in the judgement of charity) (*viz.*) to be true, and real beleevers. Men have a right (in Gods ſight) only as ſuch; the wicked eat *panem Domini*, not *panem Dominum*, as by Proteſtants is maintained againſt Papiſts: and they that have no true grace, have a ſeal to a blanck, as their caſe is commonly expreſſed by our Divines. Men ſtand in the viſible Church, as they are apprehended to belong to the inviſible. All this is ſoundly proved by our Saviour Chriſt, adminiſtring at firſt to Diſciples only, *Mat.*26.26. Not to Diſciples in the largeſt acceptation, (for many profeſſed beſides) but to ſuch as were more peculiar was it given. Nor can we without much weakneſs take this to be an accidentall circumſtance, it being foredetermined by Chriſt ſo to have it, and his practice being a rule to the Church. Such as are not learners of Chriſt (as the groſſely ignorant) or ſuch as are not ſincere lovers of Chriſt, but lovers of, and livers in known ſinnes, how can any man make thoſe to be Diſciples of Chriſt? An unregeuerated perſon is far from a Diſciple. He cannot examine himſelf, (as before) nor

act

act graces which he wants. None can take Christ in the Sacrament who have not taken him first in the Word. Shall souls be thought to extend spiritual acts which are carnal? This being so cleare it must needs be agreeable to the Word, and minde of Christ, to examine men in order to a worthy receiving, & walking up to the rule, & example of Christ.

1. *Posito fine, ponuntur media conducentia ad finem.* The meanes, and the end come under the same command; this passes with all learned, and intelligent men. Now we finde the end commanded. Unworthy ones are forbidden, and denied. Who will say that ignorant and scandalous in life are to be admitted? Now this being granted, any proper, and sufficient way to this end, namely, exclusion of the unfit, cannot want a probation from the Word. For the end is attained by meanes, and is in vaine set forth without them. Christs will is that only Disciples (real souls) should come to this Ordinance; Must there not then be a means, and a way found to distinguish them from others? The point is handsomely expressed by this similitude: A man gives a legacy by will to certaine poor Scholars. Now shall the trustees of this

*Quæ Deus prohibet in Ecclesia fieri, ea vult Ecclesiæ judicio vitari.*

*In opere Catech. Urbini Parei operâ recognito.* p. 538.

London *Ministers Vindication* p. 66, 67

this Will take mens own sayings, or trust reports that they are Scholars, or try their ability in arts, and tongues? All will say, the Trustees may examine such as desire the Legacy. and refuse them that will not submit. Now let this Sacrament be this Legacy of Christ, as 'tis (you know) the New Testament in his body and blood, and then apply and resolve accordingly. If there be a work to be done, there must be powers to act it, for powers are in vaine unlesse drawn into act, and a work is in vaine commanded without a power somewhere. If admonition will not serve, there must be a further power of suspension, and censure. Christ hath not only a purpose that this Ordinance should be continued, but that it should be fenced from profanation in the continuance. He that holds up the use of this Ordinance, without setting up a fence to keep it pure, respects too little the will, and glory of Jesus Christ. *We can do nothing* (saith the Apostle) *against the truth, but for the truth.* He speaks not of doctrinal truth alone, but chiefly of practical, or true administration of Church-power in matters of piety; for before he threatens the use of Apostolical power in punishing. The

2 Cor. 13. 8

end

end of which power is the ſupporting of the Church by upholding godlineſſe, and purity of Ordinance therein, and ſuppreſſing the contraries, ſo that to make no ſeparation is to croſſe the very end of Church-power, and to do againſt the truth of Piety, which the Apoſtle could not do, and we ſhould not, though we be as reprobates, or unapprov'd by ſome for it.

## SECT. XXXV.

### *Motives unto Miniſters, and others ſerving to move them unto a right tranſaction of the Lords Supper.*

§. 35. We ſhall commend divers heads of conſideration, and perſwaſion without much enlargement.

Motive. 1. See, and lay to heart the evils following the neglect of this, or any like courſe, theſe will make a large Catalogue.

*See Mr. Hildersham on Joh. 4. p. 167.* 1. And chiefly God is provoked to remove our Candleſtick for neglect of Church-

Church-Censures upon ſcandalous offenders, conſidering the Apoſtles Words, *A little leaven leaveneth the whole lump*, 1Cor. 5. 6.

Alas, we have not only a little leaven in our Congregations, but are (many wheres) even lumps of leaven, as to the practice of known ſinnes. Our corruptions unleſſe appeared againſt will provoke God to depart from us: *Thy Camp ſhall be holy, that he may ſee no uncleane thing in thee, and depart from thee*, Deut. 32. 14.

2. The ſecond evil is the confuſion of ſoules by ordinary and common profanation; eating and drinking their own damnation.

3. Abuſe of the blood of Chriſt, by being too prodigal thereof.

4. Obſtructing the reformation of the Churches we live in.

5. Croſſing the deſires of the godly in the land, and the actings of the State herein.

6. *Degenerating from the primitive times, and all true Antiquity. Witneſſe the forecited courſes of the Ancient Churches, and the Words of *Chryſoſtome*, Let us keep away all without exception that we ſee to come unworthily.

*p. 33. *Omnes ſimpliciter pellamus, quos indigne accedere videmus*, Chryſ. *in Hom.* 83. *on* Mat. p. 198

Theſe

Theſe and many more we might repreſent (*viz.*) all former attempts this way fall to the ground. Malignants, and Neuters made to rejoyce at our confuſion, grieving the godly in communion, who though they dare not raſhly ſeparate from a Church, yet deſire a differencing by cenſure in it. Thus not of late, but of old. We ſhall preſent but one, or two of former times. One of good learning and good eſteeme writes thus from abroad of the Church where he was. I cannot wonder enough (ſaith he) or grieve enough, when I perceive in theſe places Church-diſcipline to be rejected. And to be either none or too looſe, or not vigilantly adminiſtred, where yet elſe a true image of religion is ſeen, as if the Goſpel could be where men live not Evangelically: thus he. *Aretius* living in ſuch evil times (as ours are) wherein men were impatient of any reſtraint or cenſures as to Church-fellowſhip, comforts himſelf with hopes of better dayes.

Laurentius Humphredus *de religionis conſervatione & confirmatione vera ad Nobil.* Clem. *& populum Anglicanum*, p. 23.

*Interea non deſperandum libenter eſſe fateor, dabit poſterior ætas tractabiliores fortè animas, mitiora pectora quàm noſtra habent ſecula.* Aret. *Probl.* p. 132.

Laſtly, the want of making ſome ſe-

paration as to the Lords Table, hath given occasion to such as have absolutely forsaken our Congregations: See Master *Cotton*, and others. All these well weighed, they will prove the Churches best friends, that in an humble, and moderate way desire the best meanes to be used to provoke its purity.

Mr. *Cotton*, Bloody Tenent. 2. p. p. 138. *Sacramental stumbling-block removed.* p. 24.

Motive. 2

2. The second Motive, and consideration containes the great advantages got by acting in some courses of discipline.

*Disciplina est pars regni Christi, sic eadem ratione est pars Evangelii, est sanctus modus Evangelii promovendi in ipso Evangelio institutus. Neque igitur totum Christi regnum, neque Evangelium recipiunt, qui rejiciunt disciplinam.* Ames. *Medul.* p. 287.

1. We shall the better defend the truth of our Churches, while the whole Gospel is with us, and not a part only, and the holy means of promoting the Gospel, as Reverend *Amesius*.

2. We shal see the more comfort in our preaching, have the better satisfaction in our own consciences, (whil'st God is our witnesse that we have taken paines, drawn losse upon our estates, stirred up the envy of the multitude against us for his service sake) and adorne our Ministery: This is your dignity (saith *Chrysostome*) speaking to Ministers about keeping off from the Lords Table, this

this your ſtability, and crown; in the fore-cited Homily.

3. We ſhall enjoy the ſweet ſociety oftentimes of them that feare the Lord, which the godly finde to be a rare cordial. Men of this world (great ones) think they do not live longer then they have their matches, and meetings in a fellowſhip ſuitable to their ſpirits. A ſoul having real union with Jeſus Chriſt, findes the communion of Saints its proper, and natural element, out of which he languiſheth, and in which he liveth with much pleaſure.

*The communion & fellowſhip of the Saints is the lower heaven of Saints Mr. Caryl 5. vol. on Job P. 254.*

4. We ſhall have the honour of profeſſing Chriſt, beyond the line of former cuſtomes, and formality, and ſhall bear witneſs to the excellency which the Word places in thoſe that be really gracious. None are now counted (by ſome men) ſublime, but ſuch as are of good blood and birth above common men; the excellency that is by grace is little noted. The world looks on them as Jewels who have ſome naturall, and outſide-luſtre, though never ſo low, and dark creatures as to the wayes of God.

5. We reap the fruit of the prayers, and dangers of thoſe renounced Saints in the age before us, who deſired to ſee the

things we (do or might) ſee, but did not ſee them, we are entred into the labour of their ſpirits.

## SECT. XXXVI.

*Wherein uſual Objections are anſwered.*

§. 36. *Object.* 1. *Object.* One is this: The Stirres and troubles where any ſuch ſeparation is made.

*Anſw.* *Anſw.* To this our anſwer is, That the fartheſt we may follow peace with men is, as it may ſtand with holineſſe, and duty to God. Better to quit peace then holineſſe, though peace be deare. Indeed from a high, raſh or abſolute ſeparation there are dangerous conſequences, but from that which is moderate, and warrantable no ſuch dangers; we muſt diſtinguiſh between the cauſe, and occaſion of ſtirs and diviſions.

Chriſts Doctrine may be the one, but mens luſts are the other. *Eſau* is angry with *Jacob*, now although *Jacob* loved peace, and would not willingly offend his brother, yet he thinks it not fit to part with his bleſſing to end the quarrel: So here reformation is neceſſary, and

that

that requires examination, and alteration in ſome things, which offends men that are brethren by profeſſion; ſhall we now deſiſt for quietneſſe ſake? that were to loſe our bleſſing, & to offend God by being wanting to his providence, and our own duty.

*Object.* 2. That this is not diſcernable from ſchiſme, and abſolute ſeparation. *Object.* 2.

*Anſw.* For anſwer to what is ſaid already, we adde this: Separation from Churches is properly a renouncing of all membership with them as unlawful rigid ſeparatiſts would not communicate, though they know all to be godly with us, this is remote from our thoughts. *Anſw.*

*Object.* 3. Againſt the reſponſory part of this diſcourſe, that we do but undertake to prove what is granted us, namely, that all ſcandalous perſons are to be kept off, and therefore anſwer not. *Object.* 3.

*Anſw.* But may we not retort this? The Paper which is anſwered doth grant the maine thing we contend for, and drive at, and yet oppoſes us ſtifly, which is to prevaricate, as we take it. He that will put us to this task, namely, to prove that perſons knowing, & not any way ſcandalous *Anſw.*

may be kept from the Lords Table, will heare of our refusal; the *Oeconomy* of our way is only to exclude the visibly unworthy, and no others. We do still desire that all serious Christians may enjoy this, and all other priviledges of the Gospel. We have in our answer (as was said before) opposed all that doeth oppose us, and no more. Other Objections are touched on before.

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## SECT. XXXVII.

*Wherein of certaine Queries upon the whole businesse, which is the last head.*

§. 37. In these we desire not only, or so much to satisfie, as to be satisfied by others, and to put others upon satisfying themselves; and first in this:

*Query.* 1 Whether it be not against the solemne Covenant, (which in the eyes of conscientious men is a sacred tie upon all that have lift up their hands unto God in it) not to act in some disciplinary courses? For in this we have sworn to endeavour Reformation in Discipline, accor-

ding

ding to Gods Word. Whence we may assume in this sort:

When this was taken, either we saw the alteration of corrupt customes to be necessary as to the Congregations we live in, or we saw it not necessary to be so now; now if the latter be true, may we not say, that whosoever so took it, he swore not in judgement, and so took Gods Name in vaine? For he swore to reforme, being convinced of no corruptions. But if the first be true, then we desire to know of every Minister, and other man that hath taken it, whith what conscience they can oppose wayes, and courses tending to that sworne end, and how they dare to withhold their own activity therein?

Whether Ministers contradict not themselves, in giving the Seal of salvation to the very same man, which they have pronounced damned; binding the same men in one Ordinance, and loosing them in another? Is not this to play fast and loose with the Ministery? We put this to them only, that do admit such as they know to be scandalous, and see them (as farre as men can see) to be impenitent. This is ordinarily done without any grief or scruple, that we hear of. In the denunciation of Gods judgements, the most

*Query.* 2 *Ecclesia est falsaria, admittens, quos Deus excludit, & pugnaret secum.* Ursin. *Cath. à Pareo illust.* p. 532.

ſcandalous of any Congregation muſt needs be ſometimes in the Preachers thoughts.

*Query.* 3 We deſire to learn of all able, and godly men, what other way there is to be walked in, to anſwer the holy courſes of the Ancients, and to keep cloſe to the Word? when they blame ours, we deſire them to ſet down their way to us, which finding better, we will embrace, and deſert our own.

*Query* 4 Whether the Church ſhould own men to be members for bare profeſſion, having no poſitive qualification? We underſtand bare profeſſion to be that which hath no wooll of holineſſe upon it, or when it is without a ſuitableneſſe in practice. Some ſay, the Church is not to own upon profeſſion only: others ſay, profeſſion gives a right; but when the learned ſo ſpeak, they (as we think) take profeſſion as contradiſtinct to faith, and truth of grace, which is inward, and inviſible. Should they underſtand it ſo, as if profeſſion alone namely, a bare, dead, and naked profeſſion, without any thing to evidence it to be ſerious, ſhould be enough, they ſhould not (as we conceive) ſpeak ſoundly.

See *Manton* on Epiſt of *James* p.

*Query.* 5 What ſhall Miniſters do, while go-

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vernment is unſettled, and their people being oppoſite to wayes of reformation? ſhall they give the Sacrament promiſcuouſly to all? or ſhall they by their own authority exclude, and put off the unfit? or ſhall they wholly deſiſt, or lay down? We conceive that Miniſters are in a very great ſtrait, having a neceſſity lying upon them on the one hand, to adminiſter the Ordinance, and yet having (perchance) a ked party *predominant* in their Congregations ready to hinder any good courſe of ſeparation. Somewhat is written, but not much, to this purpoſe; we wiſh a timely and full light were given. We conceive,

See Mr. *Stocke* on *Mal.* p. 130

1. The uſe of the Ordinance of the Supper to be ſo neceſſary, as that it may not alwayes, nor long be diſcontinued; the command of Chriſt [*Doth*] requires obedience; This is well proved by one of late. But we ſee no neceſſity to cloſe with him, in another point, that while the Church is undiſciplin'd, the Sacrament may be adminiſtred in every Congregation, without any ſeparation, which ſeems to be his practice, and judgement.

Mr. *Jeanes*

2. We conceive that the Lords Supper cannot be holily tranſacted by any, unleſſe the ſcandalous be removed: the

minde

minde of Christ being fully against it.

* p. 16. *Intending it for Disciples onely, as was there shewn. As he that pleades thus, My Church is not Presbyterated; Therefore I am at liberty to administer, or not, pleads weakly: So he that saith, My Church is not disciplined; Therefore I make no separation at all, but take all; truly to us he speaks as weakly as the other. The pleas are much alike. Mr. *Jeanes* his advantage upon his adversaries, is by this, that he holds them so strictly to Presbyterian principles; whereas we think it much safer to transgresse a disputable principle of Presbytery, then to offend against the light of the Word. All principles of Church-government are not alike cleare; were we to speak to some particular Minister, we should open our mindes thus: If you cannot with the godly party of your Congregation, joyne your self fitly to some well constituted Church, then may the Minister by his own authory (without Elders) put back such as he knows to be unfit, and so administer it at home; this seemes safer then a total disuse of the Sacrament, or then the abuse of it by admitting all. We speak of this as to be done onely in a case of necessity. The necessity of Elders

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to joyne with the Miniſter is clearer to ſome godly men, then it is to others. The Miniſter is impowered, and commiſſioned as to all Ordinances by Chriſt; whether in this Sacrament to act ſolely, or alone, is a queſtion. What if two, or three Miniſters joine and act together for a while, being not ſo well able to act alone? Stands this at any great diſtance from the rule?

The Fathers, and Schoolmen give much, yea, moſt (if not all.) to the Miniſter. We write this as willing to help others, and willing to be holpen our ſelves by better judgements. Query 6.

Who are fit to come to the Lords Table? and what are the qualifications which may be juſtly required?

Let the godly conſider theſe following.

1. As to knowledge, there muſt be ſo much light as may let in Chriſt into the ſoul; the quantity of a mans knowledge is not ſo much to be weighed, as the quality thereof to be tryed. Knowledge of principles, and fundamentals muſt be. If to our our beſt diſcerning a mans knowledge appear to be ſound, and diſtinct, that is, not of many things, but of one thing from another, or in order to another; then our minde is that the leaſt

meaſure

Job 21.14 measure may serve: the light comes in
2 Pet. 3. 5 at a very little hole, the best know but in
Hos. 4 6. part; all are therefore in some sence ignorant, but in the worst sense they onely are ignorant, who care not to know, who have no minde to knowledge, who are ignorant of their ignorance, and the danger of it. Mark these with the black
Eph 5. 11 coale of ignorance.

2. As to practice these foure qualifications seeme necessary.

1. He that is received upon good grounds, must be no companion of drunkards, or
2 Tim. 3. 5. Psal. 101. 4, 5. Prov. 1. 14, 15. Gen. 49. 6. Prov. 28. 7. Mat. 8. 22. 2 Chron. 19. 2. 2 Cor. 6. 14, 15, 16. Act. 2. 42, 44. 1 Joh. 1. 7. Heb. 10. 33. Mal. 3. 16. Psal. 15. 4 Psal. 101. 6. deriders of godlinesse, nor of any loose livers. It becomes not Disciples, or the children of God to accompany their Lords, and Fathers enemies. It is in some sort an approving of their wayes, which not only in word, but every other way we should appear against; we are not free enough from any sinnes, while we are too free in accompanying those that commit them; while the wicked confesse they are burthened with the company of the good, the godly must professe the like of the wicked.

2. He must be such a one, as frequents, and

and delights in the ſociety of godly people. A mans companion is (as it were) the counterpane of himſelf. Of all other things (ſaith one) company is worſt diſſembled. Will ye profeſſe that ye love the Saints? and that you delight in them, and yet you deſire to be in any company rather then theirs; that when you are among them, you are as it were out of your element? It is impoſſible, but thoſe that are moved by the ſame Spirit, ſhould be beſt pleaſed when they are in one, and the ſame ſociety; 'tis natural to love company, and religious to love good, and ſuitable company.

Dr. *Preſton* of love. p. 102, 103. 1 Sam. 19. 2 Heb. 10. 25 Pſ. 122. 1. 2 Pet. 2. 7, 8 Pſ. 120. 5. Pſal. 16. 3 Phil. 2. 1, 2 Eph. 4. 3. 1 Theſ. 5. 14.

2. He muſt not be known to be guilty of any groſſe ſinne. Sinnes of infirmity (truly ſo called) will ſtand with this rule, but the practice of known ſinnes will not; A man is guilty of that ſinne, not which he hath once committed, and repented of, but of that which he is not changed from, but continues in.

1 Joh. 1. 6. 1 Theſ. 2. 10. Phil. 1. 27. 1 Chron. 5. 1. 2. 1 Cor. 6. 11 Gal. 5. 19 Rev 22. 15 2 Tim. 2. 19.

If it may be ſaid freely of any one, that he is a liar, a deceaver, a ſwearer, an idler, a wanton, a filthy talker, or ſuch like; he, or ſhe lives in a known ſinne; there muſt be a freedome from ſcandal.

4. He muſt be ſuch a one as performes all religious duties, as well in private, as

*Sine crimine*, though *non ſine peccato*, as in *Jerome*.

Reverend Mr. *Stocke* on *Malachy* p. 132.

in publick according to his calling, this is visible godlinesse. Inward worship makes a Christian in Gods sight, and outward in mans: no other vertue can commend, or qualifie without godlinesse, this is the chiefest flower of a Christian crown. Honesty is indeed a part of religion, and devotion is the life and soul of honesty. We deny not but these may be apprehended to be in such as God sees unsound. Nevertheless requiring these, we do what in us lies. While undiscerned hypocrites deeply ingage their soules in Sacrament-all guilt, we have freed ours, and shall be a sweet savour to God, when their sacrifices stinke.

Phil. 2, 15. 1 Pet. 1. 15. 2. 12. 3. 16. 2 Pet. 3. 11 Luk. 1. 6. Act. 3. 19. Rev. 3. 19. Rom. 2. 4. Psal. 4. 3. Psal. 32. 6 1 Tim. 2. 2, 10. Gen. 18. 19 Act. 17. 11

Acts 16, 25. Acts 2. 42. Revel. 1. 10 Heb. 10. 23, 24, 25. Acts 20. 7. Acts 10 2, 9, 30. Joh. 4. 23. Joh. 9. 31. 1 Tim. 4. 7. Tit. 2. 12. 2 Pet. 3. 11. 2 Pet. 1. 6, 7. Gen. 12. 7.

*Conclusion.* We have (now) done, only this Caution we thought to conclude with, while we have spent time, and some pains in holding out the truth in, and about the fellowship of beleevers in that great Ordinance of the Lords Supper. We would not be so taken, as if we placed the life of Religion in any outward way, or more refined course of Gods worship. No, the having of Christ is an inward thing, the power

power of godlineſſe is firſt to be heeded. If we be nothing within, no great matter though we ſit at the right or left hand of Chriſts outward Kingdome. Let us contend principally to be members of Chriſt, to be of the inviſile Church: Imbodied in the Church of the firſt-borne. Here we cannot eaſily be too careful, or curious; but as to externall fellowſhip, though the minde of Chriſt in this alſo be to be ſought, aud followed, yet ſo much earneſtneſſe, and confidence needs not, as in the other, unleſſe men take care how they live, 'tis not much matter how they worſhip. Thou may'ſt be in a purer Church-way then another, and yet be the impurer, and vainer ſoul of the two. It is better to ſee a mans converſation commending his way, then to ſee men beholding to their way for their eſteem.

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AN

# AN ANSWER TO Mr. *HUMPHREYS* FIRST SERMON.

I Shall make two ſtands upon the whole;

How this Doctrine is { 1. Raiſed. 2. Managed.

I. How this Doctrine is raiſed.

His Text is, *Mark* 14. 23.

*And they all drank of it.*

Theſe [*all*] he ſaith, were the twelve Apoſtles, and Chriſts whole Congregati-

on; whence he gathers his free admiſſion to this Ordinance.

*Anſw.* Two things are here ſuppoſed or affirmed.

1. That they were the twelve Apoſtles which did commmunicate with Chriſt.

2. That theſe twelve were his whole Congregation. This is the Baſis of the whole; ſo that if theſe communicants were rather leſſe then twelve, or not Chriſts whole Congregation, then all is loſt on his ſide.

1. That all then preſent, when this Ordinance was inſtituted by Chriſt, did partake thereof is to be granted, ſo far the univerſality holds right; but,

2. That theſe *all* which dranke, were the twelve Apoſtles, is more then is ſaid, and is (at leaſt) a diſputable point.

Now to ſuppoſe or begge that which a man knowes to be doubted, and denied by many eminent Divines, this is not Scholaſtical. They might ſit down all, (in his ſenſe) and yet might not all continue out all the ſeveral actions which were performed at that ſitting.

3. To gather hence, that all howſoever profeſſing Chriſt ſhould be admitted to this Ordinance, ſeems to me weake, and moſt unſound. My reaſons are,

(1.) Be-

(1.) Becauſe Chriſt did not then call all that did profeſſe him, and ſo belong to him; he had many more Diſciples beſides the twelve, as is well known, which were part of Chriſts followers, though not ſo nearly altogether related as theſe. To ſay that the twelve were Chriſts whole Congregation, is but a fancy, however ſerviceable to the deſigne in hand; Chriſts followers were his Congregation, at leaſt the ſeventy were ſurely part of it, and therefore the twelve were not his whole Church, as is boldly affirmed. Theſe then were but part of his Diſciples, the chiefeſt and moſt reall, as Elders or Officers in a Church may be, ſo that their general admiſſion is no plea for free admiſſion. If all named Diſciples had been called to this holy Inſtitution, there had then been ſome footing for ſuch a Collection; but not ſo, not all, but only the choiceſt are called.

Beſides, (2.) Chriſts words point not out only this generality, but rather by that reſtriction *ye* (*Take ye, drink ye,*) ſhew us that Chriſt did not intend that ſpiritual feaſt for all howſoever profeſſing; but that ſuch as were his true Diſciples ſhould partake.

All Diſciples (we ſay) ſhould drinke

of Christs cup, and only Disciples, not bare born professors, whose prophaneneſſe plainly sheweth them to want all true love and duty to Jesus Christ. You see how sandy the foundation is on which the whole Book and Discourse is built, *viz.* on a forced and wrested sense of Scripture. Thus shortly of the first.

II. How his Doctrine is managed.

The management is in three things:

1. Apology.
2. The state of the question.
3. Proof by Scriptures and Reasons.

1. His Apology, wherein he commends his own meaning to be honest; so it may be, and yet his plea evil; sometimes the meaning is better then the matter.

2. In his stating of the point,

1. He distinguisheth the people of a visible Church into capable, and uncapable. The uncapable are of three sorts, Infants, Mad men, and Excommunicate persons: all besides (he saith) are capable.

And why are these uncapable? The Church (he will say) hath censured one sort; but the other (I hope) are not capable

capable, becauſe they cannot diſcerne the Lords body, or examine themſelves; and if ſo, then all that cannot performe thoſe duties are uncapable alſo. Now it is ſure that all groſſely ignorant of Chriſt, all impenitent ſinners are unable to do theſe; therefore his own reaſon will conſtraine him to allow the keeping back of others, (*viz.*) as well ſpiritual fools, and mad men as natural. Folly and madneſſe can never be denied to be, where-ever ſinne reignes.

1. He diſtinguiſhes of mens capacity.

(1.) In regard of themſelves, this he dares not affirme as to all in the Church; ſhould he, the very ſtones might cry out, and confute him.

(2.) In regard of the Church, or Miniſters, and thus all are capable that do, or may come.

But what Scripture hath this diſtinction footing on? Thoſe that are incapable in themſelves, (we knowing them to be ſo) we ſhould judge to be ſuch, and exclude them. Can neceſſary profaners of the Sacrament be capable in reſpect of the Church, whoſe duty it is to preſerve the dignity of all Chriſts appointments? The Church muſt take none but ſuch as ſhe ſees, and may ſuppoſe capable.

The reaſon to colour this diſtinction, is this: Miniſters are to offer Chriſt freely, (which is more formally laid downe afterwards, here but in a Parentheſis) therefore an univerſall capacity for all men, [whoever comes.] It ſeemes by this that even Jewes, and Pagans may not be denied this Sacrament, if they come, and aske it; for theſe are called to beleeve, even all that beleeve not within the ſound of the Goſpel, ſo that here he ſeemes to forget his former limitation as to the Church; his Scripture is, *Revel.* 22.17. and *Eſay* 55. 1. which indeed do hold out a free admiſſion of all ſenſible ſinners to beleeve on Chriſt, but to ground on this a liberty for the moſt inſenſible ſoul to come to this Ordinance, is a *non ſequitur* with a witneſſe.

In the foot of all, he beleeves that none except *ipſo jure*, or *de facto*, (that is, ſuch as are, or ought to be excõmunicated,) ſhould be excluded. Here is ſomewhat more then was before, he ſeemed to ſpeak of actual excommunication alone; now if there be but ſuch as ought to be excomunicated, they may be kept back. Truly this wil almoſt mar the mans market. Such as he ſpeaks againſt do deſire to exclude none but theſe that *de jure* [of right] ſhould be cenſured by the Church;

Church; for this very excluſion is a noting, or cenſuring of them, as ſome wayes offending; Now let the Reader judge, what weight, and light theſe diſtinctions carry, wherein he rather contradicts himſelf, then cleares his matter.

3. His Scripture-proofs. His firſt Text is, *Exod.* 12. 3, 47 50. verſes. *They ſhall take every man his lambe*, that is, *This is my law concering every family in Iſrael, all the congregation, and every perſon rightly diſpoſed in their families muſt obſerve this.* Of theſe generall termes, [*every man, all the Congregation*, the whole people] I may ſay (as to his uſe, *Doloſus in univerſalibus*; I deny not but the Evangelicall Sacrament is one in ſubſtance with the Paſſeover, which did foreſhew Chriſt to die for his peoples ſins, nor dare I ſlight arguments fetcht from the Old Teſtament, yet I conceive, that arguments out of the Old Teſtament, and matters of the Jewiſh Church may be ſometimes miſapplied unto the things of the New, and if I am not miſtaken, it is ſo here. Here is (*viz. Exod.* 12.) a free admiſſion. Why? All are commanded to eate, and all did accordingly. But many things may be ſaid to this.

1. This was the firſt Paſſeover, and ſome things were extraordinary in it, (*viz.*)

*ſprinkling of the blood, the ſtaff in hand, &c.* As learned Interpreters obſerve.

2. The text only ſhewes what is the law of the Paſſeover as to all families, not medling with the lawes of ſuſpenſion from it, as to ſome perſons, which were afterwards given, (*Numb.9. 6,7. Levit.22.47.*) when ſome for ſeven dayes, others for a moneth were ſuſpended; this is plaine that no uncleane perſon was to eate of holy things, Paſſeover, or other. Some [then] knowing this, grumbled, as many do now, *Wherefore are we kept back? Numb.9.7?* Gods anſwer indeed there is not an abſolute denial, & the reaſon is, becauſe the uncleanneſſe ſpoken of was not moral, it was but for a ceremoniall fault; now uncleanneſſe as to ſinnes lies till men repent; here are no ſet dayes therefore, but in that cauſe, God reſolves how long that typical filthineſſe ſhould exclude. Now becauſe no ſuch lawes were given at the firſt Paſſeover, ſhall we infer, therefore it was free for all, which other Scriptures ſhew to be falſe?

3. This text ſerves not Mr. *Humphreys* turn. For,

1. He excepts ſome, but here all are called; Make the Lords Table, as free as the Paſſeover, and it ſhould be extended to every man, without exception.

2. If

2. If legall pollution did keep off for a moneth (ſo long is the pollution judg'd to continue) as he grants, much more ought ſpirituall pollution to exclude, which is greater; how elſe do we anſwer, or riſe higher then the type?

3. It ſeems to me to be a very falſehood, that no ſpirituall pollution did keep off. Did not uncircumciſion of heart, declared by practice keep back? Why elſe are thoſe that have the charge of Gods Sanctuary blamed? *Ezek.* 44. 7. 8, 9. The Jewes thought they might not eat the Paſſeover, if they enter the Judgment-hall on an holy day, which was not forbidden by any ceremoniall law, therefore a morall, and not a legal pollution, *Joh.* 18. 28. And why elſe are the Prieſts reproved for putting no difference betwixt the holy and profane?

4. The Paſſeover had an external benefit which all did partake of, therefore a right to that Ordinance ſo far, as externall; but the Lords Supper is a more ſpirituall Ordinance, no type. The wicked were termed Gods people then, not ſo in the New. See *Camero*, p.

5. Morally unclean were kept from the treſpaſſe-offering, which was leſſe then the Paſſeover, *Num* 5. 6, 7. How inevident then, if not untrue, is that aſſertion, Morall evils

keep

keep none from the Paſſeover.

2. To the ſecond proof, which is, 2. *Chro.* 30. 5. *They decreed to proclaime through all Iſrael from Dan to Beerſheba, that they ſhould come, and keep the paſſeover to the Lord.*

Here is indeed a generall proclamation, but yet you ſee after, *v.* 18. that ſuch as ſanctified not themſelves, and yet came, did highly, offend the will of God; therefore there ſhould not have beene ſo free a coming, as he ſuggeſts. Beſides, they had all intereſt, as I ſaid, in the typicall, externall, and commemorate part of that Ordinance, Look upon *Hezekiahs* prayer, and you will finde that generall coming ſinful; and if ſo, ſome prevention would have done well; ſee alſo that even the hearts unpreparedneſſe, when men are legally pure, doth deſerve excluſion.

3. To the 3d. proof, which is, 1. *Cor.* 10. 17. *We being many are all partakers of one bread.*

Here he hath found the word [*all*] and this is victory enough; but (with his leave) ſome might be excluded for all this; the ſenſe is but this, we partakers do all partake of one bread; If in that Church they did ſuffer all, or too many to partake, that was their fault, and it is ſet downe to warn us againſt the like, not to be a rule to us.

This

This miſtake I wiſh thoſe men would ſee, that would faine make the faults of the *Corinthians* to become our rule. What if theſe that were Idolaters, and drunkards did eate? This (I beleeve) is not ſet down, to teach or allow us to admit the like ſcandalous ones; but rather to warne us, that we might be more pure. I hope the faults of particular Churches, & beleevers are not recorded for our imitation. Againe, it doth not appeare to me that any of thoſe *Corinthians* were ſo groſſe as you make them. How is it poſſible that any one embracing Chriſt, can remaine an actuall, and open Idolater? Idolatry was their great ſinne before converſion, from which they were turned to beleeve in Chriſt. How can it then be conceived that they ſtill retained it? It is true, that they did not keep themſelves ſo cleare, as they ſhould have done from Idolatry, in that they might be ſometimes preſent (as a Proteſtant at Maſſe) in their idol-temples, or elſe (as I thinke) in that they eat with them, eating of the very meate ſacrificed by the Pagans, and drinking in the ſame cups, in which they offered. This was very baſe, it was in them Idolatry, they were guilty of that ſinne, by ſitting, and eating with them in ſuch a manner, that men given to Idolatry (as you ſpeake)

ſpeake) that is, ſerving of Idols, were admitted to the Lords table, this (in my opinion) is very unlikely, if not falſe; do not you beleeve any longer, that the Church of *Corinth* was ſo corrupt, as that they would take into fellowſhip Gentiles, without an utter renouncing their knowen ſinne of Idolatry; yet this you do ſurmiſe (very ſinfully, as I thinke) that you may make men beleeve an over-eaſineſſe in this Church as to receaving members, and perſwade the ſtronger to your own Idol of generall admiſſion to the Sacrament.

4. The next Scripture is, 1 *Cor.* 10. 4, 5.

To this ſome anſwer, that this Sea, Rock, & Manna, were not Sacraments to the Jewes, but their uſe was externall, to feed their bodies, which had they wanted they muſt have died; but I rather anſwer,

1. That theſe were extraordinary things, and *Ab extraordinario ad ordinarium non valet argumentum.*

2. 'Tis true, they had ſome Spirituall ſignification, and therefore God was diſpleaſed with that very action proceeding from unworthy ones.

3. Their ſinnes did follow, not forego thoſe actions, at leaſt one of them (*viz.*)

Baptiſme

Baptiſm in the cloud & ſea. Therefore this proves not, that ſuch as are ſcandalous before, may be admitted to the Evangelicall Supper. How far then is this place from the mans purpoſe, notwithſtanding his crowing upon it? The Apoſtle preſſeth it to this end, that things ſpirituall be not abuſed by carnall, and ungodly ones, which is our aime, and deſire.

5. His next argument is from the Parable of the feaſt, *Mat.* 22. and, *Luk.* 14.

This to ſerve his turne muſt ſignifie the Sacramental Supper, whereas it ſeems much more to point unto the preaching of the Goſpel, or the Supper of grace, to which ſouls are invited. It is that feaſt which the Prophets called to, before ever this Ordinance was inſtituted. See, *Iſai.* 55. 1, *&c.*

The ſcope of Parables (I grant) is argumentative, but you ſhall finde him arguing from particular branches, as that of compelling men to come in, which he will have to ſignifie their duty, which is a wilde fancy; rather (as I apprehend) the ſcope of this Parable may be either,

Firſt, by ſending three ſeveral times, to ſignifie the three ſeveral diſpenſations of the Goſpel. Firſt, as a breakfaſt, *Gen.* 3. Secondly, under the Law, as a Dinner. Thirdly, under the Goſpel, as a Supper.

For

For that which is a Supper in *Luke*, is a Dinner in *Matthew*.

Secondly, in that it is a Supper, it ſhews we have now the fulleſt, and laſt diſpenſation of Chriſt; as a Supper is the laſt meale of a day.

Thirdly, it may note Gods ſending firſt to the Jews, who for the generality refuſed; then to the Gentiles, who were far off. The compelling may ſignifie the Spirits convincing, or Gods drawing of ſouls to Jeſus Chriſt.

*The love of Chriſt conſtraines* (ſaith the Apoſtle;) and the Spirit of Chriſt doth convince, when it begins converſion; and the love of Chriſt drawes, when it ſeazeth upon a wounded, and bleeding heart for ſinne.

So that all theſe flouriſhes from this Parable (reſtraining it to the Sacrament) ſeem much beſides the minde of God therein. I might note other defects, as where he ſaith, the ſervant brought in the man without the wedding-garment, which the text doth not ſay. Laſtly, the man will have a free Table, and a free Pulpit to be one. I meane the ſame liberty and latitude in coming to the Sacrament, as in hearing, which is a groſſe miſtake, contrary to Scripture, reaſon, and Antiquity.

6.

6. Another Scripture is, *Mat.*3.11.with *Mark.* 1. 5. where *John* baptizeth all; whence is inferred an equall latitude for the other Sacrament; this argument he takes to be very ſtrong; but the Reader ſearching the Scripture, will finde it weak.

1. *John* did baptize none, but ſuch as came in a capacity for it, and he required confeſſion of ſinnes, yea, fruits of repentance too; give us theſe, and we ſhal ask no more. *Johns* example ſerves us much better then him. 1. *John* did not baptize thoſe Phariſees which he calls a *generation of Vipers*, they wanted the fruits he called for; the Publicans came in a capacity, the Phariſees not, therefore checkt by Chriſt; See, *Luk.*7. 29,30. *And all the people that heard him, and the Publicans juſtified God, being baptized with the baptiſme of* John. *But the Phariſees, and Lawyers rejected the counſel of God againſt themſelves, being not baptized of him.* The Phariſees came to his baptiſme; which might be to ſee the adminiſtring of it, or as ſent. See, *John.*1. 24. *And they which were ſent, were of the Phariſees*; which is the judgement of diverſe godly learned; this might be, and yet they not be baptized: the text is plaine, that ſome did refuſe, if not all: and therefore are checkt by *John* for reſting on that

carnall

carnall priviledge of being *Abrahams* seed; had some of the Pharisees only refused, they had not been more to be blam'd then the Publicans, for some of them rejected also.

Secondly, those that were baptized by *John* whether Pharisees, or Publicans, did all confesse their sinnes, they were first tryed by that; now grant this to be done before the Lords Supper in a serious way, and we are friends. The drunkards, and profane persons, which he would have freely admitted must first confesse their drunkennesse to be a foule sinne, and take shame to themselves for it, or we may exclude them by his own argument; for *Eadem est ratio utriusque Sacramenti*; and *John* did not baptize any without this triall by confession of sinnes, which was an act, and evidence of their repentance.

7. The next Text is, *Acts* 2. 41. *Then they that gladly received his word, were baptized, &c.* And did communicate.

How little this Text helps him, the Reader will plainly see, when he hath noted the great difference between those thousands, and our multitudes.

1. These were all converted ones, ours many of them making but a dead and contradictory

tradictory profeſſion, ſome as void of the knowledge of Religion as the Heathen, and others worſe then Pagans in their practice. Is it not the mans doting on his *Sacramentall* liberty, which keeps him from ſeeing any difference betweene thoſe converts, and [ſome] looſe profeſſors among us? I would faine learne from this Author, what more could be ſaid of the trueſt Saints, then is ſaid of theſe, *Acts.2.* Firſt, they are pricked in heart, ours (alas many) inſenſible ſinners, blinded, and hardened creatures. Secondly, they affectionatly deſirous after the ways of ſalvation, ours (ſome) enemies in heart, and very croſſe to good wayes. Thirly, they were ſtedfaſt and conſtant in the communion with the Apoſtles, and practice of holy duties; theſe ſtand off from the people of God as hypocrites, maligning and defaming them; what they can, not having ſo much as a forme of godlineſſe, if you expect their cuſtomary coming to the Church.

It ſeems to argue ſome want of ſpiritual ſight and love to holineſſe, when ſcandalous perſons, only becauſe they profeſſe, muſt be admitted to the Lords Table upon this ground alone, becauſe thouſands of precious godly ones had this liberty of generall admiſſion; in his next let him

teach us how we ſhall know common drunkards and ſwearers to be converted, which muſt be, or this argument dies; it was, I know, ſome twenty yeares a go, the opinion of Chancellours and Officials, that al baptized perſons were to be held regenerate, and upon this account their uſe was to check ſuch Miniſters as did difference mens ſpirituall eſtates in their preaching.

8. *Acts.* 10. 28. *God hath ſhewed me that I ſhould not call any man common, or uncleane.*

He very much likes this place as peculiar for expreſſion; See how fancy may bring a man in love, and make him bleſſe God for that which ſhould make him mourne; he judges no man unclean, and yet the Apoſtle teacheth us to call, and account ſome ſwine, even all ſuch as wallow in their ſins. But let us ſee his ſtrength from this Scripture. *Peter* he ſaith was ſcrupulous about admitting the Gentiles in Chriſtian communion, and well he might, till God reſolved him; I much queſtion whether Mr. *Humfry* can ſhew ſo good a warrant for his reſolvedneſſe to admit ſcandalous ones to the Lords Table: If he have had a viſion from heaven to juſtifie his general admiſſion, let him tell us; He hath not any clear light from Scripture, and yet he is reſolved

ſolved, ſo was not *Peter*; Why muſt the Gentiles be taken into fellowſhip? Firſt, becauſe the wall of partition is taken down. Secondly, becauſe God gives of his Spirit & grace to them, I pray ſee *Peters Comment. v.* 35. *In every Nation he that feareth God, and worketh righteouſneſſe is accepted of him*; Such Gentiles as feare God; yea, all men fearing God muſt be embraced; muſt all Gentiles be embraced? No, but ſuch as believe, receive the Word, had the Holy Ghoſt, and repentance unto life. See *Acts.* 11.1. 18. *Acts.* 10.46. The Gentiles upon this account are not accounted uncleane. If your conſcience be ſo large, as not to account thoſe men unclean, who want all hopefull evidences of grace, yet do not ſo abuſe the Scripture, and *Peters* example, as to make theſe your ſupporters.

9. His laſt texts are, Iſay 55.1. *Ho, every one that thirſteth, come.* Rev.22.17. *Whoſoever will, let him take of the water of life freely.* Mat.11.28. *Come unto me all ye that labour.* 1 Tim.2.4. *Who will have all men to be ſaved.* John 6.37. *All that the Father giveth me, ſhall come unto me.*

To ſpeak nothing particularly unto theſe Scriptures; here are two groſſe miſtakes. 1. That the tender or offer of Chriſt in

the Word preacht ought to be no larger then admiſſion to the Lords Table; Chriſt and grace are to be propoſ'd in the miniſtery of the Word, even to the wicked, being ſenſible of ſinne; yea, to them, that they may be ſenſible; but that before men do beleeve, or are converted, they ſhould have enjoyment of the Sacrament, is contrary to all the practice of Chriſt, and his Apoſtles. 2. Another miſtake is this, That we ſo ſtraighten the Ordinance, as to ſhut out poor ſinners from it; This here, and elſewhere he quaintly dilates on, and aggravates to ſtir up hatred againſt godly Miniſters. But Sir, I would have you know, that we embrace every poor ſinner, ſo farre as we can diſcerne; and they are only ſcandalous, and groſſe ſinners, ſuch as want feeling of ſinne, and ſpirituall poverty that we willingly exclude; do you no better underſtand who are poor ſinners? Alas poor Froome.

Having ſpoken to his Scriptures, I come next to his Reaſons, and conſiderations, which are ſix, or ſeven, as he numbers them.

*Reaſ.* 1. His firſt Reaſon is ſhortly this. The Sacraments are a viſible word, a declaring of Chriſt crucified; This Sacrament ſpoken of, ſets forth Chriſt to the eyes, as the Goſpel preacht doth to the eare; 'tis only

only to diverſe ſences, there is all the difference; hence he confidently infers, that the ſame latitude muſt be in communicating, and hearing; and here, ſaith he, I ſtand as upon a Rock; Now I ſhall try whether he build upon a Rock indeed, or upon the ſand. Sir, you do in this tell us that the forenamed Ordinances aggree in their matter, this is moſt true; but that there is no difference between them, but only in this, that they are to diverſe ſences, this is what you affirme, but do not prove; Some difference beſides in their proper and peculiar uſe, is apparent; the Word ſerves to call ſinners, this Sacrament to nouriſh, and confirme believers. Multitudes of authorities, even of the moſt learned and godly might I heap, who are ſo rationall as to reject this Reaſon, but I ſhould argue, and reaſon out the difference between us in this particular. Where do you finde that ever the Sacrament was made uſe of but to confirme, and comfort ſuch as had already the effect of the Word upon their hearts? Therefore although the Sacrament doth repreſent Chriſt to believers, (which is all you prove, and this is not denyed) yet it doth not follow but the Word hath a precedency, and muſt firſt call and diſpoſe before this *Sacrament all* declaration is propor for a-

ny eyes; *Go teach, and baptize*, saith our Saviour; first *teach*, make disciples, and then *baptize*; this [*de adultis*] is found reasoning; we must not baptize men of yeares, much lesse give the Lords Supper without some fruits of teaching, appears. Our blessed Saviour only mentions those two, Word, and Baptizme for the gathering of Churches, and so as the Word must go before Baptizme too; As for the Lords Supper, that follows both. It is by the Gospel preacht in a proper sence, that sinners are gathered *Eph.* 1. 10. Though we be not about gathering Churches (unlesse our peoples obstinacy drives us to it) but studying and striving to reforme our Congregations corrupted by a too long disuse of Scripture discipline, yet here to persecute this rationally and effectually, it will be necessary that we try who they be that are wrought upon by the word, at least that we for a time keep off them from the Ordinance who appear to be wicked ones. We are about I say to redresse, and perfect our Church-communion according to the Word; our *Covenant*, and will of the chief Magistrate. Now, why may we not observe the same rule in reforming, which the Apostle did in gathering?

So then, I grant you what your texts

say,

ſay, namely, that the Sacrament doth declare Chriſt crucified to believers, but it followes not (as I take it) that it muſt be a proper Ordinance for the ignorant, and ſcandalous to partake of; The Word in its proper latitude reaches to the world, to every creature, to the old creature, as wel as to the new; but if we make the Word & Sacrament to be (as you ſay) of the ſame latitude, we ſhall confound the Church and world, which the Word diſtinguiſhes and oppoſes; but you ſay, are there any to whom the matter of the Word may not be declared?

Sir, the bare declaring, or ſetting forth of Chriſt is not the thing we ſtand upon; we ſet not bars to mens hearing, or ſeeing, but to their receiving; the Sacrament doth more then declare, it doth ſeal Chriſt, now this ought not to be done, but to beleevers only; I meane, to ſuch as in a rationall charity may be judged ſuch.

The matter of the Goſpel may be declard to any to the Word preacht, or any other holy way, even to the moſt ſcandalous, if they will give it the hearing; but it doth not follow, that therefore in this Ordinance which doth not declare only, but ſeal, they ſhould have equall fellowſhip; The declaring or ſetting forth of Chriſt e-

ven to the worſt diſhonours not Chriſt, but the taking of ſuch as are ſcandalous into full communion, and owning them as members of Chriſt, I dare not ſay that this either pleaſeth, or honours Chriſt. The Doctrine of the Sacrament, or Chriſt Sacramentall may be ſet before them, but it is their admiſſion to partake, that we oppoſe; The Sacraments are (you ſay) ſeales as ſignes; As much as they are ſignes as ſeales; 'Tis true, theſe two ſigning and ſealing are diſtinct ends of the Lords Supper, they are ſignes to repreſent, and ſeales to confirme. So farre as they repreſent they may be ſomewhat ſuitable unto ſcandalous perſons, but nothing as they confirme. Would you have them confirm'd in grace, who have no true grace at all? Your two lame ſimilitudes contributes nothing, that the ſeale is not to be divided from the writing, we eaſily grant, but you will have the writing ſeal'd to him which is no purchaſer, which is abſurd. You tell us how the writing and ſeal are delivered together unto the Church, but our diſpute is about the Churches delivery of them to creatures. Baptiſme, and the Lords Supper were delivered together unto the Church, muſt the Church therefore

deliver

delivet them together? then Infants muſt partake of the Lords Supper as well, and as ſoone as of Baptiſme. What an abſurdity is this? Becauſe men are under the declaration of ſuch a bargaine as heaven, that therefore the Church muſt ſeal it to them in particular, in hope that they hereafter will have a minde to buy, 'tis pity ſuch ſtuffe ſhould ſtand under the notion of reaſon. No man (I grant) will ſay that the Proclamation belongs to any, to whom the ſeal belongs not, nor will any one (well adviſ'd) ſay, that either Proclamation or Seale doth belong to a Rebell that doth not lay downe his armes, which are your owne wrods. The Goſpel belongs in a ſence to all ſuch as are under it, God ſends it to moſt wretched ſinners, offers them conditions of peace with himſelf, ſeal'd with Chriſts bloud, but the doubt is, whether theſe promiſes, and tenders muſt be actually and formally ſealed to men, becauſe this Proclamation, they being ſtill in armes, this you ſeeme to affirme.

What you mean by confirming men to come in, I ſcarſe underſtand, I think they ſhould come in before they be confirm'd, or elſe your confirming will prove to be (as it is) a ſad deluſion.

The

The Authour adds force to his firſt Reaſon by four conſiderations. He had need adde ſome force, for his reaſon wants it.

1. His firſt conſideration is this. He findes the Goſpel is to be preacht to every creature, and baptizing, which includes this Sacrament (as he ſaith) in the ſame Commiſſion; I Anſwer, the Lords Supper is in the ſame Commiſſion, if you underſtand the whole Goſpel, elſe the Word and Baptiſme are named you know without it; If Baptiſme as large as preaching of the Word, becauſe it is in the ſame commiſſion? I hope not; you know many were preacht unto, who nevertheleſſe were never baptized, neither ought to be.

2. The ſecond conſideration is. The whole Goſpel is to all, and offers Chriſt freely, therefore you infer, that we, who would have a poor ſoul come to Chriſt, and yet will not have the ſame come to the Sacrament, deale amiſſe. Anſwer. Sir, you are a ſtranger (as it ſeemes) to the actings of godly Miniſters, you conceive ſo groſſely of them.

1. That they refuſe to admit poor ſouls, this is your ſlaunder, I told you before of this, you diſtinguiſh not between groſſe ſinners, and ſenſible ſinners 2.

2. That they receive not men though qualified according to Christs minde. This is another falſe witneſſe.

Sir, it is Chriſts minde that men ſhould be qualified with grace, as with knowledge, to diſterne Chriſt in that Ordinance, &c. And therefore do his faithfull Miniſters look after theſe things.

3. He coming with knowledge and repentance, or requiring and looking after theſe, contrary to free grace? I had thought that free grace had only oppoſed merrit, not caſt off all qualifications as the fruites, and ſignes of it. Cannot Chriſt be free in the Sacrament, unleſſe the ignorant, and ſcandalous perſon be alſo admitted to it? I know well, we muſt come to this Ordinance, without the leaſt thought of the merit of our graces; but yet he that comes to the Lords Table without this price in his heart, and life, will be dealt with as he was that wanted a wedding garment; Indeed by your arguing you make grace not free, but looſe.

The third conſideration is an inconſiderate one, a very darke, and ſad one; It doth affirme or ſuppoſe, that the giving or applying the ſeale of the New Covenant is a proper means to convince, and ſave them. *Anſwer.* Sir, the uſe of the Ordinance 3.

dinance of the Goſpel in Chriſts owne way, and order is beſt; I am confident you never read that Chriſt, or the Apoſtles uſed this way of conviction. The experience of the moſt godly in all parts of the land, and of the world, will riſe up againſt this your aſſertion; The ſealing of the Covenant to men, before they underſtand it, and take hold of it, is the common cut-throats of ſouls in our Pariſhes. Which way ſoever we take it, it is the ſpirit, and his fulneſſe that doth convince. The Sacrament is not the fulneſſe of the Word, but the Spirit; the Word may come with the outward ſeal, and yet not come in its full vertue, as you ſay.

The fourth conſideration is. That the Goſpel is a Goſpel of peace, but the courſe of ſeparation, or admitting only ſome, this is unpeaceable. *Anſwer.* Have you never read thoſe words of Chriſt? *I came not to ſend peace, but a ſword.* The godly will more peacable, and quiet, when the ſcandalous are put from them. You would have a worldly, and fleſhly unity kept up, whatever become of purity and Reformation. Sir, The peace of the Church will not well, nor long ſtand without a holy uſe of all Church Cenſures. It is the ſweet ſaying of a

godly

godly man. *It is farre better to occaſion wrath in the bad, then grief in the good.* We are and muſt be tender of unity, but not inſenſible of corruptions in Gods worſhip. We look upon the diſtempers in many mens ſpirits, their railing, and many created difficulties to the godly to be evidences that the work is Gods, who can, if not calme, yet reſtraine the ſpirits of the worſt; you are told that wounded ſinners are not to be rejected: in your next impreſſion leave out your Proſopopria's, we take Saints of the loweſt forme, and acknowledge none to be ſuch, unleſſe they acknowledge themſelves to be the chiefeſt of ſinners.

*Reaſ.* 2. This is from the nature of the viſible Church containing a mixture, now our Congregations being Churches, they ſhould have this Sacrament in a free, and mixt way.

*Anſw.* I ſhall in this oppoſe you upon your own principles, let the Churches of *England* be true Churches, (as it wil not be hard to prove many of them to be) yet are they corrupted through the negligence of former times, that there may be need of Reformation or ſeparation in our Churches, to prevent ſeparation from them.

I do not beleeve, nor can you prove, that

that we ſhould own men for Church-members for bare profeſſion;

Sir, We are not about to take this Ordinance from our Churches, but to fit our Churches for this Ordinance; ſo that what you ſay is little to the purpoſe, you allow particular Churches to uſe the higheſt cenſure of Excommunication, why not this of Suſpenſion, acting in, and for the Reformation of our Diſcipline according to Gods Word, and our Covenant, whereof you take as little notice, as if you were a man of another Nation. What you ſay about the nature of a viſible Church, I ſhall not oppoſe, only I muſt point at your ignorance in making our ſeparation, and Chriſt to be one. Chriſts is a final determination of all men as to their eſtates. Ours is but a ſevering of ſome in order to their future ſalvation, if they belong to God. We note ſome for ignorance, that they may get knowledge; and others for their wickedneſſe, that they may repent. We ſhould indeed preſume, and (as you ſay) anticipate Chriſts work, did we attempt, or deſigne, a general, or final ſeparation. Hypocrites (as the tares) will grow together with the wheat to the end. This is all the ſcope of that Parable, but the

force

force of your argument is built not upon the ſcope, but upon the circumſtance, namely the ſervants diſcerning; which is but a branch of the Parable, and added to fill up this Similitude, of no vertue therefore to prove that known ſinners muſt not be kept off, when diſcerned. The Parable ſpeaks of hypocrites, as you your ſelves ſay well, now hypocrites are not diſcerned but by God onely. Is not here a contradiction? If we put theſe things together.

Let us come now to Chriſts example. What is that?

1. He converſes with Publicans, and ſinners, but where I pray you? Was it at the Sacrament? I hope not, but at their owne Table. This he did that he might have occaſion to do them good by his Word. But what is this to the purpoſe? We know it is our duty to hold forth Chriſt to the worſt of men, if they will hear us.

2. But in this Ordinance, Chriſt alſo converſed with *Judas*, ſomething you ſay for this; and I could quickly ſay as much againſt it; I will only tell you, what a learned man ſaith to others, that you have choſen a bad Porter to let in men to the Sacrament, nor have you well ſtudied the

the Evangeliſts I ſee: for you might have found the three Evangeliſts to differ ſomewhat, which might have abated your confidence.

*Luke* indeed ſpeaks of *Judas* after the Cup, but *Matthew*, and *Mark* before; and it is the opinion of very many godly and learned, that there is a recapitulation in *Lukes* Narration. As for *John* he is expreſſely againſt you. Immediately after the Sop, (ſaith he) which was before the Sacrament, *Judas* went out, being now diſcovered, and in a ſort caſt out, as thoſe words intimate (*John* 13.30.) which was before the Suppers adminiſtring; ſo then what was dark as to the diſagreeing of the other Evangeliſts about the order, and *Judas* his preſence, that *John* clearly reſolves, ſaying, That he went immediately out upon our Saviours diſcovering him.

*That which thou doeſt do quickly*, which words were ſpoken before the Sacrament.

Here is little argument in all this; But he will tell you that it is a poore ſhift to ſay, *Judas* was a cloſe hypocrite.

*Anſw.* He aimes (I know) at an Objection lying againſt him, namely this, That though *Judas* had received, yet this will

will not help him, or his cauſe, Had he prov'd that to be a ſhift, which he ſo ſtiles, he had written ingenuouſly, but he ſayes it, and proves it not.

The truth is, That though the moſt eminent of our Divines, (at leaſt many of them) oppoſe *Judas* his receiving, (which ſhould have moved this Author unto a little more conſideration, and modeſty in laying down his opinion) yet the thing is left by others as doubtful, and ſo hath it ever ſtood in the Church, ſo that there is no ſuch evidence of fact, as he ſpeaks of; if there had, men of cleare heads, and upright hearts would ſee it, as well as himſelf,

Sir, let me give you and others this Caveat. You know the ſtory of *Judas*, beware leſt your contending for a free admiſſion to the Lords Table, prove not as traiterous to the Churches purity, as *Judas* did to Chriſt himſelf.

*Reaſ.* 3. Admiſſion to, and tranſaction of the buſineſſe of this Sacrament muſt be with much charity, and humility; without judging, eſpecially in Miniſters; But this is impoſſible, where there is not a free admiſſion. Thus he. *Reaſ.* 3.

*Anſw.* But what time will he take to prove his *Minor?*

He ſhews us not the leaſt proof or reaſon, onely flies to his own experience, which is a weak prop. Should a Jew go this way to work, how might the precious doctrine of our Saviour be decried? That Doctrine which is of God ought to bring forth, and continue love among men; but ſee the Goſpel doth the contrary. What ſects, what warres, what bitterneſſe from this way? The Popiſhly affected commonly argue in this ſort againſt the Goſpel. Look (ſay they) what ſtirs, and blood ſince *Luther*, the founder of their Reformation: The truth is; That when men faile in their judgements they muſt needs faile in their obſervations, ſo doth this Authour; He is fallen in love with a free admiſſion to the Sacrament, (and ſo is the generality of men) and therefore layes load upon our opinion and practice, voting it to be the ready way to heart-burnings, and ſuch like evils in mens ſpirits; I will not ſay, but theſe courſes of Reformation may occaſion and draw forth ſuch evils, but ſurely mens own luſts and wickedneſſes are the cauſes of them. And why ſo much pride, and hatred, and contempt of others in Miniſters, and other Chriſtians, perſwaded to exclude ſome from the Lords Table?

May we not be humble, and loving too, and yet careful, and tender over the Ordinances of Christ? The Spirit of a Minister of Jesus Christ (as I take it) carries him to a special love of the godly. Can we not be loving to men unlesse we be cruel to the blood of Christ? Lay down therefore these uncharitable conjectures, and evil surmises of Gods servants: the faithfulnesse, humility, and gentlenesse of some of these is very evident to the hearts of the godly, and yet of a contrary judgement to you in this matter of the Sacrament; Your text 2 *Tim.*2.24,25. is not to be understood of such forbearing of evil men, as rationally conduces to please them in their sins, and blinde their souls; such suffering and bearing with evil ones is most ungracious; see what follows his suffering, and bearing, *In meekenesse instructing*, ver. 25. This all godly ones will strive to observe; such as they debar they also lovingly informe of their unfitnesse, and intreate to forbear till they shall be apprehended to be in a better capacity. Can you tell us of any won to repentance by your free way? truly we know none; but if we may speak our experiences, as you do yours, we finde very many hardened in their sins by this indulgence, which you plead for.

Here you minde us of three paſſages of our Saviours.

1 From that Parable of the Phariſee, and Publican, where you go about to faſten Phariſaiſme upon us, but with ſome mollifying; not a proud, only a ſtrict and rigid Phariſaiſm; here he is ſomewhat more modeſt then others who are of his minde in our diſpute. We are Puritans, Novatians, Chathariſts, Donatiſts, or what you will, if we be found deſirous to mend our Church-ſociety by examining and ſevering of our people. But what if this be his own blinde zeal? For, firſt, he knows not that we turn off any poore ſinners: no, we embrace where we ſee any (though the leaſt meaſure of) true ſpiritual poverty. Secondly, I might tell him, that he rather inverts the uſe of this bleſſed Ordinance, and by his freeneſſe layes it open to manifeſt prophanation. Chriſt ordained it to be a Diſciple-priviledge, a bond to unite his people, and he would have it lie common even to them that have not the face of Chriſtians in their practice. O bleſſed Lord! open the eyes, and rectifie the zeal of theſe men, who are more forward to ſatisfie the deſires, and cries of carnal men, then they are to advance the Churches holineſſe, or preſerve the dignity of thy holy inſtitutions.

2. The

2. The ſecond memorable paſſage concludes Chriſts freeneſſe in eating with ſinners to be a reaſon for a free communion; but I have told him already, Chriſt was more free at the Phariſees Table, then at his own. Chriſt that did eat with Publicans, did celebrate his Supper with his own Diſciples onely, he took none of them in there; nay, he left out very many that profeſſed him to be their Lord; How impertinent therefore is that paſſionate exclamation? O ſweet Jeſus! &c. I ſee Rhetorick muſt ſerve, when Logick failes.

3. The third place is in *John* 8. of the woman taken in adultery, of whom our Saviour ſaith: *Let him that is without ſin himſelf, caſt the firſt ſtone at her.* I could tell him of a better uſe to be made of this example; though Chriſt knew this woman to be a grievous ſinner, yet becauſe no proof came, he would not cenſure her; he would act ſo as he might example us; not as a God, who knew all things, but as a Judge, who muſt know but what is prov'd. And this may afford a reaſon, why *Judas* was not excluded, (if we grant him admitted) becauſe Chriſt would not exclude him upon his divine knowledge, as he would not condemne the woman ſpoken of; as to men, *Judas* was as free from ſcan- 3.

dal as any of the reſt; beſides, if this be a reaſon why we ſhould not cenſure and note open offenders, becauſe we our ſelves have ſins and corruptions about us, then why ſhould not this hinder the Church from excommunicating alſo, which he himſelf grants to be a Chriſtian cenſure? I confeſſe the feeling of our own ſins ſhould make us act humbly, and compaſſionately, but that this ſhould take us off from cenſuring others in the way of our callings, and offices, becauſe God may cenſure us; this is a meere fancy; God without doubt can cenſure us all, and will as for other ſinnes, ſo for our unrighteous cenſures of others, yea, for our not cenſuring when there is cauſe. Why falls he ſo foule upon the Churches cenſures? Why doth he not tell the Judges on the bench, that they are ſinners themſelves, and therefore ſhould not condemn theeves, and murtherers? The Churches ſpiritual cenſures are in the hands of men, ſubject to like paſſions with others, even to all humane infirmities, and if this had been a barre to their execution, Chriſt would (no doubt), have found other hands for them.

*Reaſ.* 4. *Reaſ.* 4. This is drawn from the vanity, (as he ſaith) formality, impoſſibility

of

of selecting people to this Ordinance, all these separations come to nothing.

*Answ.* He hath heard (I beleeve) of some rash, groundlesse separations to have run unto a shameful extreme. What of this? doth it follow that a moderate severing (as to some Ordinance) of the more precious (in a visible Church) from the vile must needs end so too? he might (were he willing) observe the contrary in many places of this land, where this discipline hath been long practis'd, and the Churches standing to this day, and the godly walking with much stedfastnesse in them; so then, here an untruth is affirm'd, & he bids men to look for that which I hope they shall never see; here he makes this query under his reason, Who are to be accounted fit? Are all that make profession? or only real beleevers the men? I answer, We do not think bare profession to be enough to challenge admission unto this Ordinance, where there is a denial thereof by ignorance, or a contradiction by ungodlinesse of life; and yet we do not stand to this that all must be sincere: you are out therefore in your division, it wants a member; we expect rationall grounds for our hopes of mens seriousnesse in what they professe; but are not

*Answ.*

for certainty, and infallibility, as to their gracious estates. We are not asham'd to professe that we would have our Churches as pure as by any sanctified meanes we can make them, and yet are enemies to the endlesse, infinite separation you point at. As for your girds at Purity, God may perchance make you mourne without an Onion.

*Real.* 5. *Real.* 5. This is gathered from a supposed uniformity of Gous service in all other parts of worship; the command of God is universal, therefore should be so as to the Communion. *Answ.* Some inclosure you your self have yielded, as to children, mad men, &c. All therefore may not do this. In a Church reformed, as to goverment, all (I grant) should be admitted which are not under the Churches censure; but with us hath been a long neglect of discipline, with us are multitudes of prophane ones, and no such thing as excommunication in use. The present inclosure put upon this Sacrament, is a way to redresse our fellowship, and communion, which are grown so corrupt, that without a purge there can be small hopes of ever seeing order or discipline among us. Had you, and others the patience to wait till the Churches hedge be made up, you might then have

your

your desired freedome. While the Church is without inclosure, the Sacrament will need one very much; When the street-doore lies open, there is the more need to lock the inner roomes. You say, that unregenerate men, who cannot performe duties without sinne, are not yet to be excluded from any. [You say.] This is your strength and common thunderbolt; should I but say the contrary, this were a just answer to you. But to give you better then you bring: you would faine (I see) have all duties alike, but this will not be yielded you. There be duties that be naturall, and there be duties that be instituted; These you should learn to distinguish. There be initiall duties; To these unregenerate men must be call'd and mov'd, as to pray, beleeve, repent. Prayer and hearing of the Word, are such, that whatever the men be, they are to endeavour, and act in these as the meanes of grace. Notwithstanding that it is any ones duty to come to the Sacrament being unregenerate, this you will hardly prove. Certainly Christ commanded not those to come, that cannot performe what he wills, nor discerne what he offers. Every one must pray to God, and praise God. It is their duties as creatures to do those things, and they sinne as much or

more

more in not doing, as in doing. But to receive the Sacrament, this is a duty of men, not as creatures, but as beleevers. And he that is judg'd unfit by his Minister or the Church, doth not sinne in staying away.

To your Grammatical conceit, which here follows, I returne you this: Why do you not as well question *Lily*, as to his Grammar method, as Independents, and Presbyterians for their practice as to Ordinances? Being a Scholar you know, the Grammar would not be perfect without a *Quagenus*. No more will our Churches if there be a Syntax, & no noting Anomala's. The ignorant, and scandalous are Heteroclites to the Churches communion, or Syntax. And to your question, the Presbyterians will tell you, that a child, by a remote right of his Parents, may have a just claime to a Church-priviledge. The Leper had a right to their houses, when they were thrust out of them. Such as are of a Church may make themselves incapable of some Church-enjoyment, and yet prefer their children: So do suspended, and excommunicated persons. Infants of Church-members, whether *de jure*, *or de facto* excommunicate, or whether growing mad, and so excluded; these infants (I say) are

are borne in that Church, whose censure their Parents beare.

Now Sir, this is such a stitching, such a Presbyterians seame, as your knife is (for ought I see) too dull to rip; So farre is this from truth which you say, that in yielding the one, they have granted the other. 1.

*Reas. 6.* This is made up of many particulars. *Reas.* 6.

1. I do (saith he) but my duty. *Answ.* When you prove it your duty to do, as you teach, I shall then beleeve you. 1.

2. You have no power to turne away any. *Answ.* Yes, as a steward of the mysteries of the Gospel you have a power to preserve the dignity of this Ordinance, and to keep off all visible unworthy ones. 2.

3. I hope the best of all. *Answ.* So (it seemes) of the most prophane drunkards and swearers; but is not your hope faithlesse, and your charity blind, and irrationall. 3.

4. I know God can turne the worst. *Answ.* But his absolute power must not be eyed in such cases, but his revealed will. 4.

5. I endeavour my utmost, that all may come prepared. *Answ.* This is good, and charitable, 5.

charitable, that your endeavour extends to all; but when you do, or may know by constant experience of too many, that they are unprepared; is not this branch of your reason vaine? Your duty is to endeavour to fit all; but, Sir, this is not all, but only a part of your duty. It is your duty to advance holinesse, and order in the Churches of Christ, to preserve the dignity and purity of his Ordinances, to provide for the comfort of his people in the use of them. This you do not.

6. I humbly confesse the sinnes of all: 6.
Answ. Because God in mercy heard *Hezekiah*, and removed upon his prayer a judgment inflicted for unworthy coming to a typical Ordinance, therefore he concludes his innocency from doing a like; but stay, Sir, in this you are unlike *Hezekiah*, he did this once, when upon an extraordinary occasion, the people came from far, and could not well observe the legall rites; but you (it seemes) make this a common practice. You know beforehand what people will come, (that the scandalous ones of your flock will come) and you think to preserve your soul from the guilt of their sinnes by confessing their unworthinesse. Pray for those that come, (the best need it) but think not that your praying will be an antidote

tidote to you and others, if you knowingly admit the unworthy.

7. Lastly, I venture the issue on God. 7.
*Answ.* It is good to be sure keeping to our rule, and not to venture too far.

To venture without the Word is to presume, which is evill as you know. It is good to walk by a rule; for then if we venture, 'tis in a good bottome.

Gods Ordinances (I acknowledge) will be a sweet savour to him, whatever be the effects of them upon others: But while his Ordinances are sweet, our actings may be soure; and when they are so we must look one day to heare of it.

Finally, he hints at some other pressing consideracions from the command, and good of coming, and from the evill of omitting this Ordinance. *Answ.* What is here behinde in the bottom, we'll meet with in the other part of the book.

Ordinances are meanes, this is true, but yet all Ordinances are not alike, as hath been shewen. If a soul want grace, there are proper means of conversion, and begetting grace, to which he must apply himself; some Ordinances (as this) are both meanes and pledges of grace already given.

The Ordinances are baths, but are baths common

common to them, that have the plague, (I hope not) though they are open to all, or most other diseases. Some Records tell us, that *John* would not come into the bath, because *Corinthus* was there.

In his upshot, he makes a weak flourish, with the Parable, *Mat.* 22. and instead of scrupling the unworthy coming of the worst men, sentences them to be worst of all that come not. I think him a wretch, who despises, and altogether neglects this Ordinance; but he that forbears for a time, either as scrupling his owne fitnesse, or as offended with the undue manner of administring where he should partake, I am far from thinking such a one more unworthy, then a presumptuous intruder. Such as are in a capacity, and come not, these deal unworthy indeed. As to your trouble about neglect of administring, and coming; Why take you such a large stride, stepping from one extream into another, whereas the truth and your duty lies between both? You need not neglect administring, that is another extream to admitting all. I wish you would avoid them both. If you will not be perswaded to this, but still practise your free admission, who will promise you, that

none

none ſhall preſume? I think very many have already preſum'd upon your book to come unworthily, and many more (while you maintaine this freeneſſe) are like to do ſo. Let this ſtick another while on your thoughts, and then perchance inſtead of calling in of all, you may ſee cauſe to call in much of what you have publiſht in this book.

FINIS

HAINS.31.VIII.16.